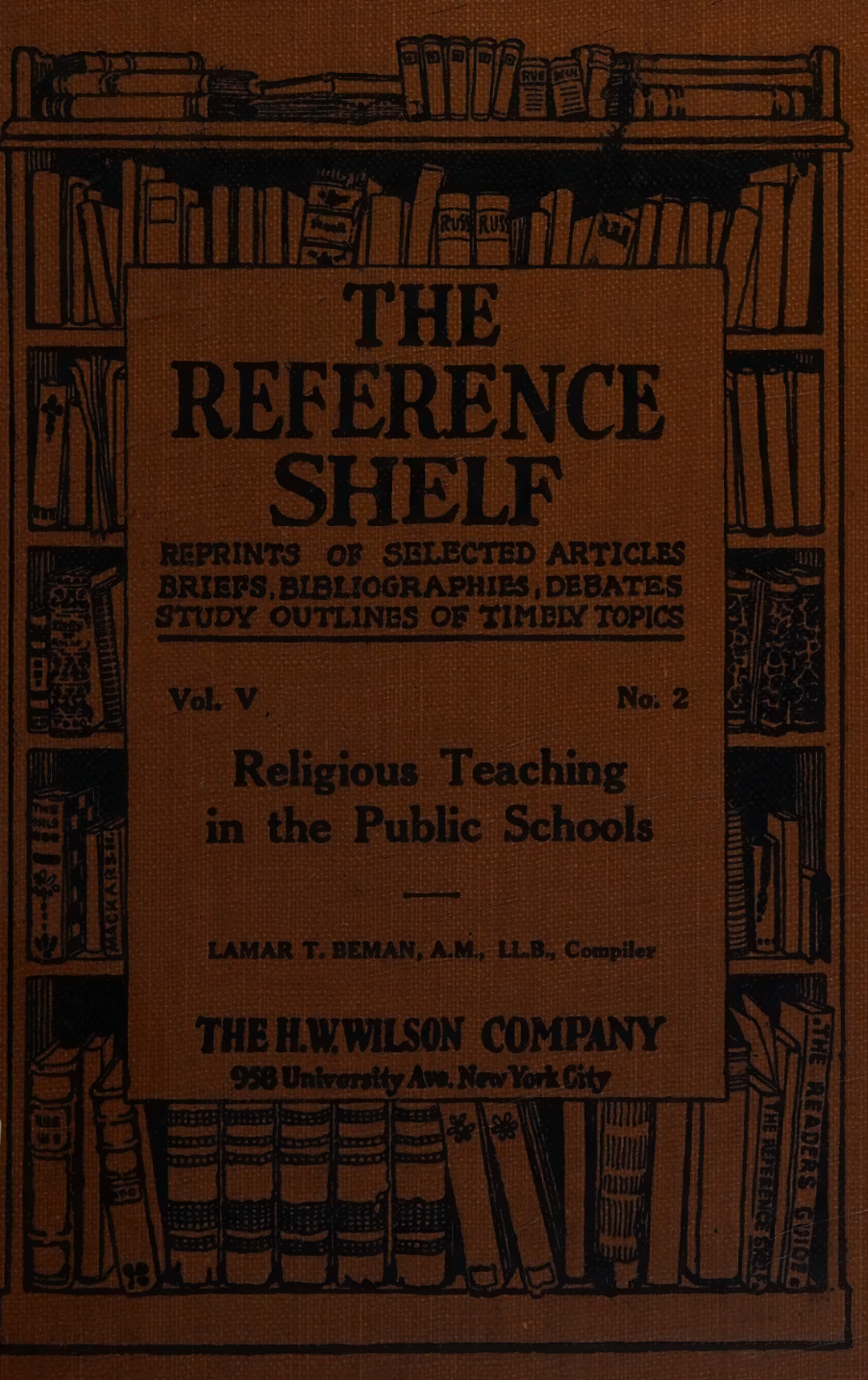
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Vol. V
No. 2
Religious Teaching
in the Public Schools
LAMAR T. BEMAN, A.M., LL.B., Compiler
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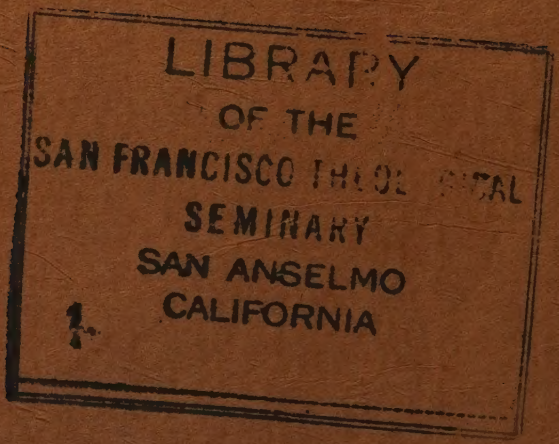

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Volume V Number 2

RELIGIOUS TEACHING IN THE PUBLIC SCHOOLS

Thomas W. Smith
Northville — 1938

COMPILED BY
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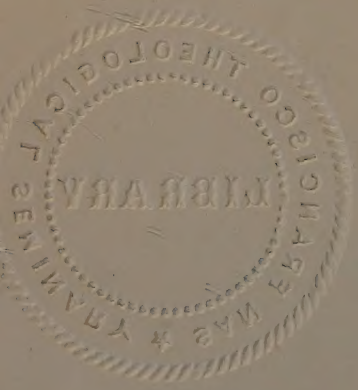

INTRODUCTION

The question of religious teaching in the public schools is a live public issue in several states. Within the past seven years laws requiring Bible reading in all public schools have been enacted in seven states. Similar laws have been considered by the legislatures of several other states. In Ohio such a law passed both houses of the legislature but was vetoed by the governor. There are two or three fraternal societies, national in extent, that have been active in support of compulsory Bible reading in all public schools. Opposition to such legislation comes from the Catholics, Jews, one or two of the Protestant sects, from all disbelievers, and from some other sources. The Religious Education Association has adopted a resolution opposing such legislation.

The facts that the Catholics, Protestants, and Jews each use a different version of the Bible, and that compulsory education is the general rule, make the problem a difficult one to settle with fairness and justice to all concerned. The different states have handled the question in a variety of ways. Some states make Bible reading compulsory in all public schools while others prohibit it in all schools. In some states the laws specifically permit Bible reading and in others the laws are silent on the subject, in both cases the effect being to leave the matter to the discretion of the local authorities. In some states the courts have sustained compulsory religious teaching as constitutional and in others they have forbidden it as unconstitutional.

Unfortunately the discussions and debates on the question have sometimes been very heated and bitter, and the pressure brought to bear upon members of the legislature, the lobbying and log-rolling, has not been com-

mendable. The late Harry P. Judson, president of the University of Chicago, writing in the *Elementary School Teacher* for January, 1909, gave the right attitude to approach the question when he said, "We should discuss this question without bitterness. It is not wise, on the one hand, for those who disapprove the present system to stigmatize our public institutions as godless schools; it is not wise, on the other hand, for those who believe in the advisability of maintaining this secular character of public education to assail others as bigoted religionists. There can be no doubt that each side embraces people of the utmost integrity of thought and of earnest moral purpose. The question should be discussed solely on its merits, and we should try to reach conclusions as a body of American citizens, respecting one another, recognizing the weight of opposing convictions, and seeking only the highest good of the young intrusted to our charge."

Cleveland, Ohio
May 10, 1927

LAMAR T. BEMAN

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BRIEFS

RESOLVED: *That instruction and training in the Christian religion should be given in the public schools of the United States.*

INTRODUCTION

I. The meaning of the question.
   A. Public schools are those supported wholly or in part by taxation.

II. Extraneous matter to be eliminated from this debate.
   A. Whether the Christian religion is the true religion or only a form of mythology is entirely foreign to this discussion.
   B. Whether the Bible is of divine origin or not is a question that does not enter into this debate.
   C. Which of the various Protestant sects is the best is immaterial so far as this debate is concerned.

III. The importance of the question.
   A. Laws have recently been adopted in several of the states making mandatory the reading of the scriptures in all public schools.
   B. In many other states there is now a popular demand for the adoption of such a law.

AFFIRMATIVE

I. Present conditions demand religious teaching in the public schools.

A. It is only recently that our public schools have been secularized.
   1. The American public schools were originally very religious.
      a. Originally religious exercises were conducted every day in every public school.
      b. In all the higher grades there was systematic Bible study.
      c. The churches affiliated and cooperated with the schools.
      d. This was the plan for over two hundred years.
   2. About the middle of the nineteenth century the public schools were secularized.
      a. The chief reasons for this change were the new foreign immigration which brought to this country many people of the Catholic and Jewish faiths, and the multiplication of the Protestant sects.
      b. The change was gradual and complete.
         (1) With few exceptions the public schools of this country no longer hold any religious exercises.
         (2) A few states keep up the empty form of Bible reading without comment, which probably does the cause of religion more harm than good.
         (3) The public schools as a general rule are totally separated from all church influence.
   3. There is now a woeful lack of religious instruction in this country.

a. A majority of the children in the United States now receive no systematic religious instruction.
b. Some few years ago President Thwing showed that even college students are very ignorant of the Bible. (Century. 60: 123-8. May, 1900.)

B. In the seventy-five years since this change was effected America has been slowly but surely losing its national ideals and its moral standards.
1. America was originally blessed with a blending of the lofty ideals of the Puritan, the Cavalier, the Calvert, and the Quaker.
a. All of these people were devoutly religious.
b. All of them insisted upon religious education and training for their children.
2. Crime conditions are now worse in America than in any other advanced and leading nation in the world.
a. There is three or four times as large a percentage of Americans in prison as there was in 1850. (See Census Bureau report, *Prisoners* 1923. p. 7.)
b. We now have more murder, in proportion to our population, than any other country.
(1) We have twice as much, in proportion to the population, as Italy, which is the second most murderous country.
(2) In the last fifty years more than three hundred thousand people

have been murdered in this country.

c. We lead the world in practically all other crimes.

d. Most of the crime is committed by young people.

e. The general attitude of the American people toward the law and crime is disheartening and alarming.

3. Much of our literature is unwholesome and objectionable, and some of it is low, vulgar, obscene, and immoral.

a. Much of American journalism is conducted on a low level.

(1) Either accidental errors or intentional falsehoods are so common that one never knows when to believe what he reads in the average newspaper.

(2) Most newspapers give so much space and prominence to crime, criminal trials, divorces and other scandals, prize fights and other professional sports, and comic pictures that they turn the public attention away from the things religious, social, civic, and enobling to the things brutal, sensational, and scandalous.

b. There are some very undesirable and immoral magazines published.

c. Some of modern fiction is very base and immoral.

4. Some of the commercialized amusements are irreligious and demoralizing.

a. No small part of what appears on the

stage is indecent, immoral, and disgusting.

b. Many of the movies pollute the minds of the young.
   (1) Children attend the movies in far greater number than do adults or than the children of a hundred years ago attended any public amusement.
   (2) Many of the films corrupt the minds of the young with sex smut and love slop.

c. Prize fights are now attended by millions every year.

d. Public gambling has become a national vice.

e. In the larger cities many pool rooms are breeding places for crime and irreverence.

f. Sunday amusements in most states desecrate the Sabbath and rob the church of its interest.

5. Politics has degenerated to a low level.

a. The majority of people have lost interest and do not even vote, having given up in plain disgust.

b. Professional politicians control the government in every state and city, and in most of the villages.

c. Great leaders have almost disappeared from the halls of Congress and have entirely disappeared from the state legislatures and city councils.

d. Strong executives are very seldom elected governor of a state or mayor of a large city.

e. Inefficiency, dishonesty, graft, and corruption are seen on every hand.

6. Business has sunk to a low level.

7. Feeblemindedness, insanity, and suicide are on the increase.

C. Nothing but the restoration of religious teaching in the public schools will remedy these conditions.

1. Ethics and morals cannot be taught apart from religion.

2. The children must all be started right.

a. It is education and moral training that makes the difference between the cultured man and the savage or the criminal.

3. The children cannot all be reached except through the public schools.

II. To restore religious instruction in the public schools would be a wise and desirable remedy for these conditions.

A. It will bring Christianity with its beautiful lessons and lofty ideals to all the children in America.

1. Practically all children who are not now attending the public schools, are attending parochial schools or other schools where they are now receiving religious instruction.

B. This will very greatly improve the coming generation.

1. The improvement will be gradual, continual, and after fifty years it will be complete.

C. It will restore and elevate American ideals.

III. To restore religious teaching in the public schools is a practicable remedy.
  A. It is truly American.
    1. It was the original American plan.
  B. It worked well in this country for over two hundred years.
  C. It is now required by law in more than one-third of the states.
  D. It is now successfully used in most of the other countries of the world.
  E. Only the fundamentals need be taught, upon which practically all people would agree.

NEGATIVE

I. It is unnecessary to inject religious teaching into our public schools.
  A. Our public schools are now very satisfactory.
    1. They are the foundation of our civilization.
      a. An intelligent electorate is necessary to preserve a free government.
    2. They are doing their work very well.
    3. They are now much better than the private or parochial schools.
    4. They are not godless.
    5. They are being constantly improved.
  B. Crime conditions in this country are not due to the absence of religious teaching from the public schools.
    1. No real evidence has ever been offered to prove that crime is caused or increased by the absence of religious teaching.
      a. Hundreds of people have asserted that this is the case, but none has made an attempt to prove it.

2. Crime is not perceptibly less in those states which have religious instruction in their public schools.
3. Crime has always existed since Cain slew Abel.
   a. There is plenty of crime in countries where all the children receive religious education in school.
   b. There was crime in this country when all the children received religious instruction in the public schools.
   c. Crime conditions of today have been greatly exaggerated.
      (1) The newspapers deceive people by giving so much space and prominence to crime news.
      (2) The murder rate was considerably higher in the nineties than it is now, but it was not advertised then as it is now.
      (3) The liquor interests believe it to their advantage to flood the country with propaganda about crime conditions.
4. The great majority of criminals are Christians with church affiliations and had religious instruction in their youth.
   a. The statistics of criminals given in this volume prove this.
   b. Most of the criminal rich are devout church members.
5. All experts attribute the prevalence of crime to other causes, among which are the following.
   a. The breakdown of the American home, due to death, desertion, separation, or employment of the parents, or

to congested conditions of living in great cities.

b. Leniency to criminals or the failure of officials to enforce the law.
c. The failure of the American prison system.
d. Long delays in justice.
e. Publicity of crime in the newspapers.
f. Lack of responsibility or duties for the young.
g. Bad companionship.
h. Declining respect for authority.
i. Display of wealth and affluence.
j. Pool rooms.
k. Compulsory education for those who cannot be educated.

C. Ignorance of the Bible is not caused by the fact that many public schools do not give religious instruction.
   1. A hundred years ago most of the homes had no newspaper or magazine, and few had any other book than the Bible, so that many of the children learned to read by using the Bible.
   2. Now there are thousands of children's books, by which most children learn to read.
   3. There is at least one newspaper, one magazine, and a number of books in practically every American home, so that people read the Bible less than they did a hundred or two hundred years ago.

D. It is the duty of the church and the home to teach religion.
   1. Only in this manner can each child be taught the religion of his parents' choice.
   2. Compulsory education laws would mean

compulsory religion if this duty is shifted to the public schools.

E. In the public schools morality, social and international justice can be taught without religion.
   1. Morality and ethics are now being taught in all public schools.
   2. Whatever religion is taught will be offensive to some pupils or to some parents, which will make ineffective the lessons in morality and ethics.

II. To put religious teaching into the public schools would be an undesirable backward step.
   A. The mere reading of a few passages from the Bible without comment would do no good, and would be liable to do considerable harm.
      1. Any teacher could easily make use of the opportunity for proselyting.
      2. Parts of the Bible are not suited to read to young children.
      3. Children are curious and inquisitive, and could not understand why the teacher could not explain the reading to them.
      4. The Bible itself is a sectarian book.
         a. It has been so held by the courts of several states.
         b. The Catholics, Protestants, and Jews each use a different version or translation of the Bible, so that to use any one would properly be offensive to the other two groups.
   B. It would destroy religious freedom and liberty of conscience.
      1. Religious liberty is the very foundation of American democracy.

2. Compulsory education is necessary in a free government.
   a. Universal suffrage would be impossible without it.
3. In almost all the rural districts and in most of the small towns compulsory education means education in the public schools.
4. All religious teaching is sectarian.
   a. Any version of the Bible is sectarian.
   b. Even the Lord's prayer and the sermon on the mount are not acceptable to the Jewish people.
5. All religious education disregards the rights of and denies religious liberty to all unbelievers.
   a. The Supreme Court of Illinois has held that "Freedom of religious worship implies freedom not to worship."
6. Real religious liberty would exclude all religious teaching from all schools and let each person choose his own religion after his mind had become matured.
   a. Now we all receive our religion from our parents and but few afterward change it.
   b. This forces many people into disbelief.

C. Either there should be union of church and state, or there should be complete separation.
   1. The history of the union of church and state has been an unhappy one for both.
   2. Church control of education has always been bad for education. (See Andrew D. White. *The Warfare of Science with Theology in Christendom.*)

3. The American principle is complete separation of church and state.
   a. The federal Constitution denies to the federal government the power to establish any religion or to prohibit the free exercise of religion.

III. It is impracticable to have any religious teaching in the public schools of this country.
   A. The people are unable to agree on the fundamental plan to be adopted.
      1. Some insist that any religion in the public schools must be devotional.
      2. Others want it to be a purely literary and historical study.
      3. Others still want simple Bible reading without comment.
   B. Compulsory religion has always been ineffective, and has done the cause of religion more harm than good.
      1. All human history teaches this lesson.
   C. Most of the teachers in the public schools are not qualified to teach religion.
      1. Some are absolute disbelievers.
      2. Few have had the necessary training.
   D. It is sure to create violent dissension which will impair and often disrupt the work of the public schools.
   E. It is opposed by the best thought of the day.
      1. The Religious Education Association has adopted a resolution opposing religious education in the public schools.
   F. There is a better method.
      1. Schools may be dismissed for a half hour or an hour a week, the pupils going to the

church of their choice and there receiving religious instruction.

2. This plan is in successful operation in parts of New York, Ohio, Oregon and several other states.

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Idaho—Act to provide for the reading, without comment or interpretation in the public schools maintained and conducted by all school districts of the state, of selections from the standard American version of the Bible. (in Idaho Sess. Laws. 1925: 48-9. c. 35).

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California. Evans v. Selma Union High School. 193 Cal. 54.

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"The ordinance requiring some portion of the King James version of the Bible of either the Old or New Testament to be read and prayer offered to God in the hearing of the pupils daily during the regular sessions of the school, is not in conflict with the Constitution."

Illinois. McCormick v. Burt et al. 95. Ill. 263.

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"Free enjoyment of religious worship includes freedom not to worship. Children attending public school cannot be compelled to join in religious worship. Reading of the Bible in public schools constitutes sectarian instruction."

Iowa. Knowlton v. Baumhover. 182 Ia. 691.

"The reading of the Bible or the recital of the Lord's prayer, without comment, in a public school, is not illegal."

Iowa. Moore v. Monroe et al. 64 Ia. 367.

Kansas. Billard v. Board of Education. 69 Kan. 53.

"A public school teacher, who repeats the Lord's prayer and the Twenty-third Psalm as a morning exercise without comment or remark in which the pupils are not required to participate, is not conducting a form of religious worship or teaching sectarian or religious doctrine."

Kentucky. Hackett v. Brooksville Graded School District. 120 Ky. 608.

"Though it be conceded that any prayer is worship, and that public prayer is public worship, where children are not required to attend at such prayer service, the school can not be considered a place of worship nor its teachers ministers of religion within the contemplation of the Constitution, although a prayer may be offered incidentally at the opening of the school by the teacher. The King James translation of the Bible is not a sectarian book."

Louisiana. Herold v. Parish Board of School Directors. 136 La. 1034.

"The reading of the Bible, including the Old and New Testaments, in the public schools of the state, is a preference given to Christians and a discrimination made against Jews."

Maine. Donahoe v. Richards. 38 Me. 379.

"A requirement that the Protestant version of the Bible shall be read in the public schools by the scholars who are able to read is a violation of no constitutional provision and is binding upon all the members of the schools although composed of divers religious sects."

Massachusetts. Spiller v. Inhabitants of Woburn. 94 Mass. 127.

"The school committee of a town may lawfully pass an order that the schools thereof shall be opened each morning with reading from the Bible and prayer, and that during the prayer each scholar shall bow his head unless his parents request that he shall be excused from doing so, and may lawfully exclude from the school a scholar who refuses to comply with such order, and whose parents refuse to request that he shall be excused from doing so."

Michigan. Pfeiffer v. Board of Education. 118 Mich. 560.

"The use of a book largely made up of extracts from the Bible, where the teacher is forbidden to make any comment upon the matter therein and is required to excuse from that part of the session any pupil upon application of his parent or guardian, is not a violation of the state Constitution."

Nebraska. State ex rel. Freeman v. Scheve. 65 Neb. 853.

"Exercises by a teacher in a public school in a school building in school hours and in the presence of the pupils, consisting of the reading of passages from the Bible, and in the singing of songs and hymns, and offering prayer to the Deity in accordance with the doctrines, beliefs, customs, or usages of sectarian

churches or religious organizations, is forbidden by the Constitution of this state."

New York. O'Connor v. Hendrick. 184 N.Y. 421.

Ohio. Board of Education of Cincinnati v. Minor et al. 23 Ohio State 211.

"The Constitution of the state does not enjoin or require religious instruction, or the reading of religious books, in the public schools of the state. The legislature having placed the management of the public schools under the exclusive control of directors, trustees, and boards of education, the courts have no rightful authority to interfere by directing what instruction shall be given or what books shall be read therein."

Pennsylvania. Hysong et al. v. Gallitzin. Borough School District. 164 Pa. 629.

Texas. Church v. Bullock. 104 Tex. 1.

"The practice of opening the exercises of public schools by reading, without comment, a chapter from the Old or New Testament, King James version, repeating the Lord's prayer by the students in concert, and singing by them of songs, mostly patriotic, the pupils being requested but not required to join in such exercises, and only compelled to orderly and respectful behavior during them, did not constitute such school a sect, religious society, or theological or religious seminary, within the meaning of the Constitution, nor did it render such school sectarian within the meaning of that instrument, nor did it convert such school room into a place of worship within the intent of that instrument."

Washington. State ex rel. Dearle v. Frazier. 102 Wash. 369.

"The giving of credits for Bible study done outside of school, furnishing an outline of study, conducting examinations, and the rating of papers, covering the historical, biographical, narrative, and literary features of the Bible, violates the Constitution, article I, section II, providing that no public money shall be applied to any religious worship, exercise, or instruction."

Wisconsin. State ex rel. Weiss v. District Board. 76 Wis. 177.

"The use of any version of the Bible as a text book in the public schools, and the stated reading thereof in such schools by the teachers, without restriction, though unaccompanied by any comment, has a tendency to inculcate sectarian ideas, within the meaning of the law, and is sectarian instruction within the meaning of the Constitution."

GENERAL DISCUSSION

THE SECULARIZATION OF AMERICAN EDUCATION[1]

For somewhat over a century there has been going on in the United States a gradual but widespread elimination of religious and church influences from public education. During the early years of our history, especially during the colonial period, education and religion, the school and the church, were close allies. One of the aims of elementary education was to inculcate religious beliefs; of higher education, to prepare religious teachers. The subject matter of instruction was largely religious in its nature. Church authorities exercised considerable control over educational affairs. The warmest advocates of education were those who had in view the needs of the church. Today we find in every state a system of public education in which civic and industrial aims are dominant, in which religious instruction is either entirely eliminated or else reduced to the barest and most formal elements, and the control of which is vested well nigh exclusively in the state or some sub-division thereof.

Two factors have been dominant in bringing about this transformation. The first of these is the conviction that a republic can securely rest only on an educated citizenship; the second is a sacred regard by the state for the religious opinion of the individual citizen.

So long as suffrage depended upon property, or some other qualification than mere manhood, the state needed to concern itself little about education. To private enter-

[1] By Samuel W. Brown. *The Secularization of American Education.* p. 1-4. Teachers' College, Columbia University. 1912.

prise and religious zeal, assisted and encouraged at times by the state, could usually be intrusted the care of instructing the children and youth. But immediately manhood suffrage became universal, education began to assume too great an importance from the standpoint of civic and national welfare for the state any longer to neglect it or intrust it to any other than its own agents whom it could hold responsible for standards and results.

So long as population regions were relatively homogeneous in matters of religious faith nothing could be more natural than that the public school should be used to transmit unto the children the faith of the fathers. For centuries, under an alliance of church and state, more or less close, the schools had been so used. But with the influx of immigration which set in about the third decade of the last century and continued to grow with ever increasing volume during the succeeding decades, composed of the oppressed of all nations, our population regions, from being relatively homogeneous in religious matters, rapidly became most heterogeneous. The territories upon our western borders rapidly filled with streams of settlers drawn from the original sea-coast states as well as from various European countries. Nor were the original states unaffected by this influx of European immigration. All this resulted in a thorough mingling of diverse religious and sectarian elements.

Education immediately began to assume great importance as a means of Americanizing the diverse racial and cultural elements composing our population, and the state began more and more to foster schools and the means of instruction. The great variety of religious opinion and belief existing in very state or territory made the question of religious instruction in the schools a crucial one. On the one hand there was a widespread belief that the chief purpose of all education was the formation of character and that religion was a necessary element therein. On the other hand, there was a tenacious adherence by the

representatives of every shade of religious belief, to the particular tenets of their creed. To allow their children to be taught less than they believed, or other than they believed, was to them unthinkable. So long as the determination of the instruction to be given and the books to be used could be left to each individual community a certain amount of adaptation was possible. The majority at least in each community could have its preferences therein carried out.

But with state support and state control of education came, too, centralization and uniformity, which were demanded by considerations of efficiency and economy. Compulsory taxation for schools, compulsory attendance laws, and state or county courses of study, adoption of text-books, and certification of teachers, tended to minimize and to eliminate entirely the element of religion from the schools. As the units of administration widened from the lone community or district, where naturally there was the greatest degree of religious uniformity, to the state, made up of many communities, differing widely in their religious beliefs and practices, the majority vote became of less and less avail as a solution for our difficulties. Too many of our immigrant citizens had suffered from Old World intolerance to be willing to intrust to the state as a whole the determination of the nature of the religious instruction of their children. Rather than do this they were willing to forego religious instruction in the public schools altogether. Many of our native born citizens too and their fathers before them had suffered because of the union of the temporal and spiritual powers in the colonial governments. A majority must not be allowed to determine the religion of the minority. Of the two conflicting principles, freedom of religion, and majority rule, the more fundamental is that of religious freedom and it must prevail.

So it has come to pass that necessity has led the state to provide for education; and sectarian differences have

made it necessary that this education should be non-sectarian or non-religious. The state has insisted upon the school just as it has insisted upon an army and a navy. And since a majority could not be appealed to to determine which religion, of the many prevalent among our people, should have a place in the public schools, it has been necessary to eliminate everything of a sectarian or religious nature. While the non-religious elements have no doubt frequently allied themselves with the movement toward secularization, yet it can hardly be said that they have been the controlling factor therein. Differences of religious belief and a sound regard on the part of the state for individual freedom in religious matters, coupled with the necessity for centralization and uniformity, rather than hostility toward religion as such, lie at the bottom of the movement toward the secular school.

RELIGION AND THE SCHOOLS[2]

I

The place of religion in popular education is not a new problem, but it bids fair to be one of considerable urgency in the near future. In all the more advanced nations the government has assumed the responsibility for the education of the people; and, at the same time, in most of these nations, the government has been gradually withdrawing its hand from the direction of the religious life of the people. As a necessary consequence of both these tendencies the religious element in popular education has been constantly diminishing. In our own country we may say that religious teaching has practically disappeared from the public schools. By many good citizens this fact is greatly deplored. All our Roman Catholic neighbors point to it as a radical defect in our system of popular education, and assert that it is having grave consequences

[2] By Washington Gladden. *Atlantic Monthly.* 115: 57-68. June, 1915.

in the godlessness and immorality of the generations thus neglected; and many earnest Protestants substantially agree with them.

The non-Catholic elements in our population are, however, divided in sentiment upon this question, many of them maintaining that this exclusion of religious teaching from the public schools is the only possible policy; that, because of the conflicting views concerning religion, the state can by no means undertake to determine what shall be taught, and that such an attempt would violate the spirit of our Constitution, which forbids the government to impose upon its citizens any religious observances. Not only by secularists and agnostics, but by many stanch churchmen is this denial of the right of the political power to prescribe religious instruction or practice of any kind strongly maintained.

II

The Roman Catholics, for their part, carry their objection to the non-religious character of our public schools so far that they have withdrawn a large proportion of their children from the lower grades, and are educating them at their own expense in parochial schools. According to late figures there are now in such schools more than 1,000,000 pupils, under the care of 20,000 teachers, at an annual cost of more than $15,000,000[3],—the property devoted to this purpose amounting to $100,000,000. It is a great price that our Roman Catholic brethren are willing to pay, that their children may be religiously educated.

Most of these parochial schools are elementary schools; it is deemed especially important that the younger children be thoroughly instructed in the principles of religion; it is assumed that those thus grounded in the faith will be less likely to be drawn away from it

[3] Other figures taken from the same article make the cost much less. *See* below.

in the later stages of their pupilage. Great efforts are being made, however, by the Catholics to develop their secondary schools. It is also true that the parochial schools are generally confined to the cities and large towns; in the rural districts the Catholic children attend the common schools. The church authorities strictly require the erection of separate schools wherever possible; but they recognize the difficulty of maintaining them among sparse populations, and in such cases permit their children to make use of the local schools. 'It has been estimated,' says one authority, 'that from one fourth to one third of the number of Catholic children of school age live in country districts. In towns and cities, therefore, where alone it is possible, generally speaking, to build and maintain Catholic schools, it may be said that all but about one fourth to one sixth of the Catholic population attending school is being educated in the parish schools. The number of children in the parish schools is also steadily increasing.'[4]

The parochial schools are sometimes 'pay' schools, supported by fees collected from the parents; but more often they are a charge upon the parish, and are made free to the pupils. Most of the teachers belong to religious orders; the average salary of females is from $200 to $300, and of males, $300 to $400. That is, the salaries are about half as large as those of public-school teachers. 'It has been estimated,' says the *Catholic Encyclopedia,* 'that the average annual per capita cost of parish school education in the United States it eight dollars.' This would mean that the 1,237,251 pupils in the parish schools during 1909-10 cost approximately for that year $9,898,008. The education of the same pupils in the public schools for the same year would, according to the estimate referred to, cost approximately $30,511,000; and if the annual interest on the necessary property investment were added, the total would be upwards of $34,000,000.

[4] *The Catholic Encyclopedia,* xiii, 579.

The reason given by the Roman Catholics for this withdrawal of their children are briefly these. Religion is the foundation of character, and the first essential of education. It can no more be separated from education than light can be separated from color. It is the supreme interest in the training of the child. It requires to be made a constant element in all the processes of teaching. Morality cannot be adequately taught apart from religion. It is by no means sufficient to teach religion one day in seven; it must be made an integral part of the life of every day. All the relations of teacher and pupil, and of the pupils with one another, should be hallowed by it. Many of the subjects taught in the school cannot be correctly taught apart from their religious implications. Because the state cannot teach religion, the state cannot adequately conduct the work of educating its youth. For agnostics and for non-Catholics, to whom these interests of religion are not vital, the state may maintain secular schools; but Roman Catholics must not entrust the souls of their children to such defective care.

This puts a considerable burden on the Catholic citizens, who are taxed, of course, to maintain the public schools. They maintain that this is an injustice, and they are asking for relief. It does not seem to be practicable to remit that portion of the tax which is expended on the schools, and the alternative is a plea for the subsidizing of Catholic parish schools from the public treasury. Concerning this we are told that there is not entire unanimity among Catholics; that there are those who object to such subvention on the ground that the schools would thus be in danger of losing their independence, since state aid would necessarily mean some measure of inspection and regulation by the public authorities. Rather than risk this interference they would continue to bear their present burden. Most of the Catholic leaders, however, appear to be willing to face that peril, and the demand for state aid to parochial schools is likely soon to be articulate and urgent.

III

The Lutherans are also to be reckoned with in this matter of public education. They agree substantially with the Roman Catholics with respect to the primacy of religion among the essentials of education. They hold that a training from which definite religious instruction is omitted is radically defective. This, at least, is true of the Central and Western synods, comprising more than half of the 2,123,245 communicant members. The Eastern synods are less strenuous in this demand. But among the Central and Western congregations of this church there were last year no less than 6085 parochial schools, with 295,581 pupils. Each of these schools is a purely congregational enterprise; it is supported, as the pastor is supported, by the voluntary contributions of the communicants. Fees are charged, however, in some cases.

In some places, as in my own city, the parochial school coöperates with the public-school system. There are several Lutheran churches, but there is only one parochial school, and its course of instruction covers only the seventh and eighth grades. Up to and including the sixth grade, the children attend the public school; then they pass to the parochial school, where the course of study is the same as in the public schools, but there is added thereto 'religious instruction, embracing Bible history, catechism, hymns, and Bible reading'; at the end of the eighth grade the pupils are admitted to the examinations of the public schools and then pass into the high school. In such cases the Lutherans content themselves with keeping their children separate from the rest for only a portion of the elementary period; with two years of systematic religious instruction they are fain to be satisfied. But in a large majority of the western congregations the curriculum of the parochial schools covers the entire eight elementary grades.

In their attitude toward the state, however, the Lutherans differ widely from the Roman Catholics. With them there is no question as to the entire separation of state and church. They maintain that the state has no right to teach religion, and that there must be no attempt at religious instruction in the public schools. Religion must be left wholly to the family and the church. For this purpose the parochial schools are provided. But the Lutherans refuse all state subventions. The burden of maintaining religious instruction for their children they will bear. They do not decry the public schools; they insist that the state must furnish them, and they gladly bear their share of that expense; but the education of their own children they prefer to keep, so far as possible, in their own hands.

IV

I have tried to state as fairly as possible the position of both these large groups upon the troublesome question. What shall be said about the points raised by these dissentients against our system of public education?

It will be observed that I have quoted no serious charges against the efficiency of the schools as teaching organizations, or against the moral character of the pupils trained in them. Such charges are sometimes made by fervid orators and heated partisans, but in the sober discussions of the principles at issue to which we are confining ourselves, not much emphasis is laid on these complaints. It is true that various social disturbances and moral irregularities are sometimes pointed to as evidence that society is decadent, and this decadence is laid at the doors of our system of public education. But in the first place it is by no means clear that on the whole the world is growing worse; and in the second place it is far less evident that whatever failure exists is to be charged mainly to defects in our public schools. Other and deeper causes are in plain sight. The trouble is in the homes far

more than in the schools. The schools are not doing all that they might do to give us better citizens, but they are doing much, and their service must not be undervalued. My own belief is that, saying nothing about the intellectual gains which the pupils make in the public schools, they come forth, as a rule, from their pupilage with higher ideals, better principles, and greater fitness for the duties of citizenship than they would have had if they had spent all those years in the society of their own parents. This is far from being true of some of them, but I believe that it is true of the great majority.

The attempt to put upon the public schools the blame for whatever defects may be charged upon public morality is not justified by the facts. The public schools are doing much to sustain and invigorate public morals. In many of the institutions in which teachers are trained, careful instruction is given in the teaching of morals. *Religious Education,* the journal of the Religious Education Association, gives, in its numbers for 1910 and 1911, extended and careful reports of the methods used in several states for the systematic instruction of the pupils in the principles of morality. In those states where no such direct instruction is given, the emphasis is laid upon indirect teaching; the belief being that moral principles are involved in all the relations of the pupils with each other and with their teachers, and that every act and every exercise of the schoolroom comes under moral law.

It may safely be said that many schools in which morals are never taught from textbooks, or by formal exercises, furnish a most stimulating drill in the higher and finer moralities every day. Many of us know teachers, who, without much preaching, convey, in all their intercourse with their pupils, the influences and qualities which purify and invigorate character. A considerable acquaintance with teachers impresses me with the belief that the feeling of their responsibility for the moral welfare of their pupils, and their appreciation of

the values of character, are steadily deepening among them. No profession is so sacred that shallow and self-seeking persons do not find a place in it; but I believe that as much seriousness and devotion may be found among the teachers of our common schools as among any other class of persons—the clergy not excepted.

It is not true that the public schools are undermining public morality. Nor is it fair to speak of them as godless, if that phrase connotes impiety. They are un-religious, but they are not irreligious. They do not teach religion, but they are not responsible for the lack of religion, if such a lack can be demonstrated, nor for the ignorance of religious subjects which, it must be confessed, is widespread and deplorable.

It is not the business of the public schools to teach religion. Originally, doubtless, in all Christian lands, it was the primary function of the schools. They were organized and controlled by the churches; they taught the Bible and the creeds and the catechisms: what little instruction they gave in what we call the secular branches was ancillary to the higher purpose of imparting to the children the knowledge of God which is necessary to salvation. That was even true of the first public schools in New England. The government of Massachusetts was a theocracy; church and state were one; the schools supported by taxation were designed to give religious instruction. But with the separation of the church from the state this ceased to be the function of the public school, and for more than a century religious instruction in the common school has been purely incidental; the responsibility for that has been definitely placed upon the church and the home.

V

When religious society was more homogeneous, in the days which some of us remember, it was possible to have at the opening of the school day some brief devotional

exercises—the reading of the Bible, and, in some instances, a prayer by the teacher. Through all my boyhood this was the custom in the common school; and when I began to teach school, in New York and Massachusetts, during the sixth decade of the last century, that duty devolved on me. The impression left on my mind is that the service was rather perfunctory; it did not have, nor was it expected to have, any marked effect upon the life of the school; it was a decency to be observed, that was all.

Certain it is that no valuable knowledge of the Bible was gained from that hasty and desultory reading; nor was there religion enough in that exercise to leaven, to any perceptible extent, the life of the school.

Whether there was more religion in those days than in these may be an open question; of a certain type of pietism there was, no doubt, much more. The type of religious experience has changed; people have different ways of expressing their faith and hope and love; I should like to believe that there is quite as much of the real thing now as ever there was.

But one thing is undeniable: knowledge of the Bible is far less general now than it was in the days of my childhood. That amazing familiarity with the sacred Book with which John Richard Green credits the people of England in the days of the Commonwealth, had persisted until my boyhood among the sons of the Puritans and the Scotch Irish in New England and in New York State. It was not universal, but it was general. The kind of tests by which college students and students in secondary schools are frequently, in these days, made to display an ignorance of the Bible which is astounding, could have been passed with credit by the majority of country boys and girls sixty or seventy years ago. But this thorough acquaintance of earlier generations with the Bible was not due, to any considerable extent, to the public school. All that we learned about the Bible in

school would have added very little to our store of religious knowledge. It was in our churches and our Sunday schools, but chiefly in our homes, that most of us learned what we knew about the Bible.

The great majority of us went to church twice every Sunday, and the preaching was largely Biblical and expository. Sunday school gathered all the children together between the morning and afternoon services; and the Sunday-school class-exercise was occupied almost wholly with the recitation of verses from the Bible, committed to memory by the pupils. Lesson leaves, lesson helps, question books, were unknown in my earliest boyhood; the Bible was the only book used in the Sunday school. Some Biblical book was studied in course, and the task assigned was the committing to memory of a verse a day, seven verses a week. The teacher simply heard his pupils recite the verses. One by one they rose before him and repeated the words of the lesson. Much was made of accuracy in the recitation; such sacred words must not be haltingly or blunderingly spoken. Many of the teachers asked few or no questions; their function was fulfilled when they had 'heard the verses' and collected the pennies.

It will be seen that it was not even to the Sunday school that the children of an elder day were chiefly indebted for their knowledge of the Bible. The work was practically all done at home. The learning of the Sunday-school lesson was attended to by the parents, usually on Saturday afternoon or Saturday evening.

Recalling my own experience, which was by no means exceptional, I committed to memory and recited in Sunday school, between my seventh year and my sixteenth, the whole of the four Gospels, the Acts of the Apostles, portions of the Epistles, the story of Joseph, from the thirty-seventh chapter of Genesis to the close of the book (omitting the thirty-eighth chapter), with quite a number of the Psalms; and not one verse of all this did I learn

in Sunday school; it was all committed to memory at home. It was not possible that I should forget this task; those who had the care of me made sure that my lesson was ready every Sunday morning.

Family worship, also, in those old times, was not universally, but was quite generally, practiced; morning and evening the whole family assembled and a chapter was read, usually 'verse about,' each child with a Bible taking his turn in the reading. The reading was always in course, and in this way the entire Bible was read through several times during my boyhood. Ordinarily we skipped the lists of names in the Chronicles, but once we labored through most of them, with some uncertainties of pronunciation—perhaps for the reason which a friend of mine once gave me: 'If I should happen to meet one of those old duffers in heaven, it would be rather awkward to have to confess that I had never heard of him.'

In most of the Puritan families of the early day the Westminster Shorter Catechism was also memorized; and when the children were required to look up the proof texts in the Bible it became necessary to know where Job and Galatians and Hosea and Romans could be found. If a list of a dozen books of the Bible were placed in the hands of pupils of our modern Sunday schools, not one in ten of them would answer correctly the question of the location of these books in the Old or the New Testament. I make that statement on the strength of tests which have been applied to pupils of more than average intelligence. Seventy years ago such ignorance would have been considered astounding.

Another cause that contributed to the popular knowledge of the Scriptures in an earlier generation was the prevalence of sectarian controversy. Many points of doctrine were hotly debated. The mode of baptism was always under discussion; the points at issue between Calvinists and Arminians were never out of sight; the Universalists had to defend themselves constantly against

charges of heresy; the Seventh-Day Baptist and Adventists kept the pot boiling. Much of the preaching of those days was controversial. Great debates on doctrinal points drew crowded audiences in city and country. All this controversial discussion was based on the Bible; practically the only appeal was to Scripture; the inerrancy of the Book was universally assumed; the correct answer to the question, What does the Bible say? was supposed to be the end of controversy. The study of the Bible by laity and clergy, and by old and young, was greatly stimulated by these sectarian debates.

Such were the reasons why the people of the first half of the nineteenth century were so familiar with the Bible. It was not in the public schools that they obtained this knowledge; other influences promoted it, but it was mainly the product of family religion.

VI

If we could put back into the public schools all the Biblical instruction that ever was there it would not lessen to any perceptible extent the ignorance of the Bible which now prevails; and so far as public virtue depends on Biblical knowledge it would not materially improve existing conditions. What we should have to do in order to restore the popular knowledge of the Bible which was common seventy years ago, would be to put the Bible into the place of honor which it then held in the home and to create the interest in Biblical themes which then swayed a large part of the population.

That the perfunctory reading of a few verses from the Bible every morning in school will produce any material improvement in the intelligence of the people upon Biblical subjects, or in public morality, it is not reasonable to expect. For it is evident that such a ceremony would be less effective today than it was in the earlier time. Then it was quite in harmony with the prevailing customs, and with the life of the homes; now it would be

less welcome to pupils, the great majority of whom come from homes in which there are no such observances.

Moreover it is clear that such a provision would by no means satisfy those who have withdrawn their children from the schools because they wish to give them a religious education. Neither the Roman Catholics nor the Lutherans will be satisfied with anything short of thorough and systematic instruction in the beliefs and tenets of their respective churches, given by their own teachers. Such a *pis aller* as the reading of a few verses of the Bible would not meet their demands.

Nevertheless existing conditions are far from satisfactory. Three facts are greatly to be deplored:—

First, the existing popular ignorance of the Bible. This is a fact, and the reasons for lamenting it are various and obvious.

Second, the weakening of the religious sanctions for morality which the neglect of the Bible indicates, and, in part, explains.

Third, the social separation of our democracy into unsympathetic groups—a separation which is forced by religious differences.

All these are highly undesirable conditions. No good man can confront any one of them without profound regret. Can anything be done to remove them?

The ignorance of the Bible is to be deplored for other than religious reasons. Its cultural value is very great. We have been learning during the last half century that a knowledge of English literature is an indispensable element in public education; that 'in getting to know,' as Matthew Arnold contended, 'the best that has been said and thought in the world,' we broaden our horizon and purify our ideals, and thus prepare ourselves for the duties of citizenship. Our colleges and universities have been enforcing this truth upon us by their requirements for admission.

But if a knowledge of literature is indispensable to the education of a citizen, acquaintance with the English Bible is surely fundamental for that knowledge. All our best English literature is shot through and through with Biblical quotations, maxims, metaphors, characters, allusions; the one book with which a reader needs to have familiar acquaintance is the English Bible. It is ridiculous for any one to undertake to teach English literature who does not know his Bible at least as well as he knows his Shakespeare. On the pages he is undertaking to elucidate he will meet the Bible five times where he will meet Shakespeare once. For purposes of critical exposition, it is certainly quite as necessary for him to understand Jacob as to understand Shylock; familiarity with Job is of greater practical value than familiarity with *Paradise Lost.*

In the interest, therefore, of general intelligence, the exclusion of the Bible from the curriculum of our public schools is a capital pedagogical blunder. It has a value as literature which no other book possesses. The range and variety of the subjects which it treats, the purity and perfection of its English style, make it the best of all possible textbooks in English literature. Some selection and adaptation, of course, is necessary in its treatment, —as in that of most other literary classics; but it is the one book which no master of English can by any possibility ignore.

Professor William Lyon Phelps of Yale University has said: 'If I were appointed a committee of one to regulate the much-debated question of college entrance examinations in English, I should . . . erase every list of books that has been thus far suggested, and I should confine the examination wholly to the Authorized Version of the Bible. . . . I would refuse to allow any candidate to enter a university until he had satisfactorily passed an examination on the Bible. The Bible has within its pages every single kind of literature that any proposed list of

English classics contains. It has narrative, descriptive, poetical, dramatic, and oratorical passages. . . . Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the Bible is the best example of English composition that the world has ever seen. It contains the noblest prose and poetry with the utmost simplicity of diction.'[5]

Colonel C. W. Larned, Professor at West Point, fully endorses Professor Phelps's proposition, and pointedly asks, 'Why is it that, entirely aside from its religious bearings, this book is not found worthy as literature, as history, as philosophy, of a place among those fundamental elements of knowledge which are compulsory in all institutions of learning?'[6]

Such testimony can be quoted from scores of the great teachers of English literature. Is it not plain that the banishment from American public schools of a book concerning which such things can be truly said, is a grave mistake? Is there not good reason to demand, in the interest of ordinary intelligence, that the Bible be given a much larger place than has ever yet been accorded to it, in our system of public instruction?

That some incidental moral and religious benefit would result from the study of it as literature, it is natural to hope. The study of any great literature ought to have such an effect. But of course it could not be taught in our public schools as a textbook of religion. It could be taught there only as other literature is taught; the doctrinal implications would have to be ignored. For the religious teaching of our children we shall be compelled to make use of other agencies.

Is there any reason to hope that such an employment of the Bible, for purposes mainly cultural, could be introduced into our schools? I am loath to conclude that there is not; I would rather think that the reasonableness

[5] *Religious Education*, vol. v, p. 500.
[6] *Ibid.*, p. 503.

of it might appeal to all intelligent persons, and that some way might be found of giving to all our children the fair fruit of this noble literature.

VII

In North Dakota and in Colorado attempts have been made to arrange for Biblical studies to be conducted outside the schools, credit for such studies to be given by the school authorities on the completion of the course. A syllabus of Bible study has been prepared and published by the State School Board of North Dakota, covering the geographical and historical facts of both Testaments, the great narratives and the great characters, with a number of passages to be memorized; this can be studied in Sunday school or at home, and to every high-school student who passes an examination based on this syllabus and conducted by the school authorities, a half-credit is given on his high-school course. The course is elective, but with the active coöperation of ministers and Sunday-school superintendents a goodly number of students might be persuaded to take it. The cultural value of the Bible is not, by this method, greatly emphasized; the intention is rather to make the pupil intelligent upon the main facts included in the Biblical literature.

It is evident, however, that we have not yet in sight any plan by which the segregation of the Roman Catholic and the Lutheran children can be prevented, so long as the people of those communions remain in their present state of mind. Such cultural study of the Bible as I have advocated would not answer their demands; and such a device as that resorted to in North Dakota would be regarded as wholly inadequate. The Lutheran authorities have, I understand, repudiated the North Dakota plan.

Several attempts have been made to provide a *modus vivendi* by which the church schools should be incorpor-

ated in the educational system. In Poughkeepsie and a few other cities and towns in New York the school board leased, for a nominal rent, the Catholic school buildings, agreed to keep them in repair, prescribed the courses of study, retained the nuns in charge as teachers, and paid their salaries out of the public treasury. The instruction required by the public-school board was given; whatever other instruction the teachers wished to give they were at liberty to impart. The arrangement continued for several years and appeared to be satisfactory; but the legality of it was doubtful, and the state Superintendent of Public Instruction finally abrogated it, and his decision was confirmed by the Supreme Court.

A similar arranagement was made by Archbishop Ireland in the cities of Faribault and Stillwater, Minnesota; only in these cases it was stipulated that the religious instruction should be given outside the regular school hours. This was not satisfactory to the Catholics, and there was much controversy about it. Pope Leo XIII gave his approval to the plan, under certain limitations, and it is still in operation in various western localities.

It does not, however, appear to be probable that these attempted adjustments will prove satisfactory on any large scale. The Lutherans, for their part,—those of them who are supporting parochial schools,—appear to be entirely satisfied with the existing situation. They are bearing the burden of elementary education for their children, and they are willing to bear it. They will not agree that the state shall meddle with religion in any way, and they want no aid from the state in maintaining their schools. So far as elementary education is concerned, they are outside the educational life of the community and they prefer to stay outside. Respecting the high schools, they are less rigid; many of their pupils pass from the parochial schools to the high schools; but up to the fourteenth year they endeavor to keep their children

apart from the children of their neighbors, during school hours.

The Roman Catholics also relax their inhibition somewhat at the end of the elementary period; many of the parochial pupils pass to the public high schools. But they complain of the injustice of being compelled to maintain the elementary schools at their own expense, and claim a share of the public money. The plan which they urge is substantially that adopted in England, where, in addition to the board schools, provided and wholly controlled by the public authorities, voluntary schools, under denominational control, are also aided by taxation. A considerable amount of supervision of these denominational schools is also exercised by government authorities; the state undertakes to see that the preparation of its young people for citizenship is effectively carried on; but the schools are left free to conduct religious education in their own way. It should be said that in the English schools provided and managed wholly by the state, religion is taught, quite systematically; the curriculum of these schools includes a fair amount of instruction in the Bible, and in the elementary principles of revealed religion. There has been a strong demand in England for a purely secular system of public education, but public opinion in that country has, thus far, successfully resisted that demand.

For some such arrangement as that which prevails in England the Roman Catholics of the United States are disposed to contend. But the deep-rooted antagonism to any form of alliance between the church and the state has, hitherto, effectually negatived every such proposition. With such a miscellaneous swarm of faiths and cults and creeds as confronts us upon these shores, it does not seem practicable to recognize any as specially entitled to recognition by the state. There are a good many of them who would like to separate themselves from the community and have their tenets taught at the public expense. When

once the principle was established, there would be no lack of sects which would make haste to avail themselves of its provision. Where should we draw the line? The log-rolling would be quickly organized and the educational pork-barrel would soon assume dimensions. The practical difficulty of extending assistance to religious denominations for the maintenance of their religious beliefs seems well-nigh insuperable.

VIII

Must we then face the probability of a permanent division of our population upon this most vital interest of our communal life? Are our children, in their school-days, to be separated into unsympathetic and unfriendly groups, suspicious of each other, never singing the national songs together, never feeling the thrill of a common emotion as the great days of old are recalled and the great deeds are recited? Nations whose traditions are feudal, and whose social system rests on caste, may be content to have their youthful populations separated by such lines of division; but it is hard to understand how they can be tolerated in a democracy like ours. And it seems deplorable that so many children should grow up among us who owe no debt of gratitude for their education to the land of their birth—to whom such a passionate devotion as that of Mary Antin must always be a thing unknown. Should not good citizens consider well whether or not they ought wholly to sever this tie between the lives of their children and their native land?

For my own part I have always been grateful that my children were permitted to grow up with Catholic and Jewish and Irish and Italian boys and girls, that a Catholic boy was my boy's seatmate in school and his most intimate friend; that little Catholic girls were playmates of my little girls. My children learned in this way sympathy and toleration; is it not a lesson that all children need to

learn? And can we afford to establish and perpetuate an educational system which makes all this impossible? Is there not something here very sacred and precious which we ought to preserve?

I confess that I have no ready-made solution of this problem. I see the difficulties; I believe that I understand, to some extent, the scruples which make these Christian brethren insist on the policy which they have adopted. But I wonder whether it is not possible to find some line of accommodation by which we might, without sacrificing anything essential to faith, strengthen and preserve the spirit of community which these educational divisions threaten to destroy.

Is it not an infinite pity—nay, is it not a burning shame—that our religion, which ought to be the bond of peace, the principle of integration in our social life, should be the wedge that divides us, the force that prevents us from dwelling together in unity? Something is the matter with the religion of which this is true.

It must be remembered, however, that no arrangement respecting our public schools is possible, by which the problem of religious education can be adequately solved. When we have done the best we can possibly do through the state, the largest part of that work will remain undone. My own belief is that the work of reviving and restoring the agencies of religious education has been seriously retarded by the discussion about replacing the Bible in the public schools. In pushing that agitation the real work to be done has been largely overlooked. For nothing is clearer than that our entire reliance for this work must be placed upon the church and the home.

It is with the home, of course, that the primary responsibility rests, and here we are confronted with the appalling fact that home-life has become almost an impossible thing to a large proportion of our population. The first thing to be sought is such a reordering of our

social life as shall permit larger numbers of our people to live in homes wherein family religion can be cultivated.

No doubt the sense of responsibility for the religious education of their children greatly needs to be deepened in the minds of most parents. That burden has in large measure been shunted upon the day school and the Sunday school, and this is the fundamental cause of whatever religious decadence now exists.

The church is responsible for enforcing upon parents this obligation. If the church would but give to this business of developing family life half the time and money and energy which it devotes to sensational evangelisms, we should soon see very different conditions in this country. Much has been done, during the past decade, by the Religious Education Association, to enforce upon the churches their responsibility for the religious education of the children of the state, but it is still indifferently apprehended by the great majority of them. To say that this is the one thing which the church of this generation needs would not be true: the church is in crying need of a number of things; but this is one of them.

RELIGION WILL NOT BE TAUGHT IN PUBLIC SCHOOLS[1]

Our forefathers separated the church from the state because they believed in religious liberty and political freedom. The American doctrine of majority rule does not apply in religious matters. The majority will not be allowed to impose its religious convictions upon the minority. This means that the church and the school will remain apart, and leaves us the problem of preserving a free church within a free state. The teaching of religion is not the function of the public schools. This task must be performed in our homes and in our churches.

[1] By Walter S. Athearn. *Religious Education and American Democracy.* p. 9-12. Pilgrim Press. Boston. 1917.

The daily reading of the Bible in our public schools, and the study of the Bible as history and literature would not give the American people a religious education. In some place the *Bible must be taught as religion* as well as literature and history. The curriculum material must be presented for the purpose of reinstating in the rising generation the great religious experiences of the past. Religious teaching results in religious feeling, religious acts, and religious knowledge. This involves prayer, conversion, and the usual phenomena of the religious experience. It is clear that the public school teachers are not prepared to teach religion. The public school leaders have developed the psychology of habit, the psychology of ideas and attitudes, but they have not developed the psychology of sentiment, prejudice, ideals, and emotions. The religious educator must make this contribution to educational theory. Religious education requires a technique which the public school teacher does not have.

The state has relied upon the church to teach morality and religion. But the church has not taken its teaching function seriously. Sunday schools have been inefficient, and the church colleges have been gradually secularized until their product can hardly be distinguished from that of the tax-supported institutions. One of the difficult problems of our day is to induce church colleges to teach religion. The condition in church academies is still more appalling. With the state institutions confessedly leaving religious teaching to the church, and the church colleges shamefully dodging this responsibility, and the Sunday schools doling out "a penny a Sunday" educational program, we are fast losing the sturdy virtues of our Puritan ancestors, and we are growing up a generation of people who have no moral basis of citizenship. Sixty millions of our one hundred million citizens have no connection with any church. There are 15,000,000 children in this country who receive no religious guidance whatever. There are 35,000,000 over ten years of age outside

the membership of any church. There are 10,000 small towns west of the Missouri river in which Christian preaching is rarely, or never, heard.

New sciences, new psychology, new sociology, new wealth, new forms of amusement are all factors in the decreasing interest in religious training. We are fast drifting into a cultured paganism. Unless the church takes immediate steps to stem the present tide of indifference, luxury, and commercial greed, this country will soon cease to be a Christian nation—if, indeed, a country in which three out of four of its citizens are without active church relations can be said to be a Christian nation now.

But the state is alarmed. In fifty years crime has increased 400 per cent, with a crime rate in New York far above London, Paris, or Berlin. Something must be done to underpin the virtues of our people. Honesty, industry, truthfulness, and the common decencies must be taught or the state will perish. Can the state trust the church to teach morality? The church has confessedly failed in the past. For a dozen years committees of the National Education Association have been at work on the problem of introducing into the public schools courses in ethics which are not based upon religion. One thing is clear to those who are closely in touch with the present tendencies, and that is that the United States will have a system of moral training for her people before ten years. It will either be some form of ethics with no religious presuppositions, regularly taught in the public schools, or it will be a system of church schools giving adequate moral and religious training to the children of all the people. The attitude of the church people of this country during the next ten years will determine this question. Shall religion drop completely out of American education? At no time in its history has the Christian Church faced so grave a crisis as that which confronts it now. What are the churches of this country going to do about it?

RELIGION AND CRIME[8]

Almost everybody will agree that religion is most effectively taught when the instruction begins in the very early years of life and is continued in a systematic way to maturity. Most people feel a firm conviction that to one, who is so taught the religion of the Bible both by precept and by example and who sincerely believes his religion, the commission of a serious crime, such as murder, burglary, robbery, bootlegging, or arson, is a sin he would not be very liable to commit when between fifteen and twenty five years of age, the period of life at which so much of the crime in this country is committed. Many good people go further and charge that the absence of religious worship and religious instruction from our public schools is the cause, or at least a leading cause, of the prevalence of crime and lawlessness in America, but a diligent search of the Cleveland Public Library, a collection of over one million volumes, with the assistance of three very efficient members of the library staff, has failed to find even an attempt to prove this claim. A great many able writers, most of them clergymen, have discussed this phase of the subject, but each one has presented his views only as an assertion, often a very positive and vigorous assertion, but always unsubstantiated by proof or by any real evidence and therefore a plain case of the logical fallacy of post hoc, ergo propter hoc. The recognized authorities on criminology and sociology, in enumerating the causes of crime, have seldom if ever mentioned the absence of religious education as a cause, even a remote cause. If any reader knows of any real proof of this assertion, I would be very glad to learn of it, so that it may be incorporated in this volume when a new edition is issued.

Many people do not know, although it is a fact well known to penologists, that the religious services in prison

[8] By Lamar T. Beman.

chapels are almost invariably enthusiastic and inspiring, that prisoners, as a very general rule, are attentive, responsive, and devout in their worship. The great majority of criminals profess to be religious people. The Fiftieth Annual Report of the New York State Reformatory at Elmira, issued in 1925, gives (p. 63) statistics for 32,811 prisoners who have been committed to that institution, showing that 17,009 or 50.8 per cent were Catholics, 11,649 or 35.5 per cent were Protestants, 4,165 or 12.7 per cent were Hebrews, and only 329 or 1.0 per cent professed no religion at all. The Thirty First Annual Report of the New York State Commission of Prisons (p. 704) says that of the 40,165 prisoners committed to the various county jails in New York state in 1925 the Catholics numbered 22,531 or 56.1 per cent, the Protestants 15,582 or 38.8 per cent, the Hebrews 1,551 or 3.8 per cent, and those either of miscellaneous religions or who had no religion at all only 511 or 1.2 per cent. The same report (p. 689) states that of the 10,205 prisoners in 1925 in the five county penitentiaries in New York state 6,238 or 61.1 per cent were Roman Catholics, 73 or 0.7 per cent were Greek Catholics, 3,560 or 34.9 per cent were Protestants, 178 or 1.8 per cent were Hebrews, and 156 or 1.5 per cent were either of miscellaneous religions, of pagan religion, or professed no religion. According to the Annual Report of the New York Superintendent of State Prisons for the year ending June 30, 1925, (pp. 69, 147, 191, 237, and 278) of the 4,898 prisoners in the state prisons, the institutions for major offenders, 2,590 or 52.9 per cent were Roman Catholics, 1,806 or 36.9 per cent were Protestants, 414 or 8.5 per cent were Hebrews, 26 or 0.5 per cent were Greek Catholics, 15 or 0.3 per cent were of pagan religion, and 47 or 0.9 per cent had no religion.

Unfortunately the reports for many of the penal institutions in this country that receive major offenders, that is felony cases, are not available, some not being printed at all, and many of those at hand do not give sta-

tistics on this point. A few of the reports give data valueless for our purpose by combining into one item the number of prisoners who profess no religion, those whose religion is unknown, and those of miscellaneous religions, with only a few of each kind. With these limitations the following table is presented. While it includes fewer than half of the penal institutions of this country that receive felony cases, the list is fairly representative, including institutions in all parts of the country. These data are for the year 1925 except in one or two cases where the figures are for 1924.

RELIGION OF PRISONERS

	Catholics	Protestants	Hebrews	Other Religions	No Religion
U. S. Penitentiary, Leavenworth	1,043	1,614	105	59	973
State Prison at San Quentin, Cal.	528	607	26	42	160
State Prison at Folsom, Cal.	205	231	17	12	83
Idaho State Penitentiary	72	271	1	7	31
Illinois State Penitentiary	343	270	18	9	37
Illinois Women's Penitentiary	4	11	1		
Southern Illinois Penitentiary	71	194		8	222
Illinois State Reformatory	241	391	13	4	9
Indiana State Prison	83	186			220
Indiana Women's Prison	40	203	1	4	18
Indiana Reformatory	98	351		6	530
Iowa State Penitentiary	44	68		1	136
Iowa Men's Reformatory	71	157	6	1	210
Maryland Penitentiary	254	829	24	7	6
Minnesota State Prison	431	570	13	16	51
Montana State Prison	122	197	2	5	63
Nebraska State Penitentiary	73	243	2		
New Jersey Reformatory	247	183	9		
New Mexico State Penitentiary	174	67	1	1	110
Elmira Reformatory, N.Y.	539	288	60		3
Auburn Prison, N.Y.	622	682	36	9	11
Clinton Prison, N.Y.	829	452	130	13	20
Great Meadow Prison, N.Y.	431	287	57	1	3
Sing Sing Prison, N.Y.	674	331	184	8	20
North Carolina State's Prison	45	744		8	689
State Penitentiary, N.D.	79	138	1	6	28
Ohio Penitentiary	275	901	19		

	Catholics	Protestants	Hebrews	Other Religions	No Religion
Ohio State Reformatory	237	609	22		16
Ohio Reformatory for Women	88	262			304
Eastern Penitentiary, Pa.	610	732	45	19	81
Industrial Reformatory, Pa.	418	621	12		47
South Carolina Penitentiary	10	323			198
South Dakota Penitentiary	150	418	2	2	5
State Penitentiary, Tenn.	41	573	1	1	894
Brushy Mountain Penitentiary, Tenn.	7	380			91
State Prison, Vt.	114	104			25
State Prison for Women, Vt.	8	24	1		3
TOTAL	9,321	14,512	809	249	5,297
Per cent	30.8	48.1	2.7	0.8	17.5

The above figures should be interpreted in the light of the obvious fact that prisoners and criminals often profess more religion than they act or live. Rev. F. J. Lane, the Catholic Chaplain at the New York State Reformatory at Elmira, says in the annual report of that institution for 1925 (p. 35), "During the year ending June 30, 1925 four hundred seventy seven Catholic inmates were received. Of these 396 were Catholics only in name. They, never having attended a Catholic school, knew very little about their religion and have been very negligent in the fulfillment of their religious obligations." In other words, Father Lane says that eighty three per cent of those who professed to be Catholics were Catholics in name only. Probably some such ratio holds for all of the figures given above.

It would give these figures greater meaning if we could know how many of the prisoners had attended schools in which there was religious worship and instruction and how far they had gone in such schools. While many of the prison reports give educational statistics for their prisoners, none gives adequate figures for the religious education of its prisoners. The Biennial Report of

the North Carolina State's Prison for 1925-1926 says (p. 31) that almost two-thirds (62.7 per cent) of the 1486 prisoners attended church and Sunday School prior to conviction. The same report (p. 28) says that more than two-thirds (70.5 per cent) of the 1,192 prisoners received from June 30, 1924 to June 30, 1926, had attended Sunday School prior to their conviction. Probably every one knows of some out and out rascals who attend church quite regularly and are loud in their professions of religion.

The claim, that the absence of religious instruction and worship from the public schools is the cause of the crime conditions in this country, fails to consider certain painful realities. In every school some pupils do not make progress; some of them can not, or will not, or at least do not learn so as to measure up to the standards of the school. Many cities have a special school for unruly or disorderly boys. There are many institutions in this country for juvenile delinquents, farm schools or industrial schools, where are committed boys even as young as six or eight years of age. Most of our crime is committed by young people, much of it by boys. That any school or any system of instruction fails to interest or to educate one hundred per cent of its pupils is not a reproach, for no school and no system have yet done so. This is true even of those schools which have the best possible system of religious instruction and worship. Authorities tell us that two or three in the thousand of our population are feeble minded to the point of requiring institutional treatment, that is, to the point of being irresponsible. Some few years ago a Special Committee of the American Bar Association on Law Enforcement reported that the criminal class made up less than one third of one per cent of the population of this country. Criminals, as a general rule, are not bright or intelligent people. Many, perhaps most, of them are the kind that could not have been changed by any system of education nor made better by any instruction in religion.

PROVISIONS OF STATE LAWS RELATING TO BIBLE READING IN THE PUBLIC SCHOOLS[9]

States	Law requires Bible reading in public schools.	Law specifically permits Bible reading.	Bible reading permitted under general terms of the law or by reason of its silence.	Bible reading prohibited in public schools.	Supreme court decision favorable or adverse.	Attorney general's opinion favorable or adverse.	Present practice in public schools (as reported).
Alabama	Yes						See column 2.
Arizona	No	No	No	Yes		Adverse[10]	
Arkansas			Yes				Generally read.
California	No	No	No		Adverse[11]		
Colorado			Yes				Local board decides.
Connecticut			Yes				In some schools.
Delaware	Yes						See column 2.
Dist. of Columbia			Yes				
Florida	Yes						See column 2.
Georgia	Yes						See column 2.
Idaho	Yes			([12])			See column 2.
Illinois	No	No	No	Yes	Adverse		
Indiana		Yes					In some schools.
Iowa		Yes					Do.
Kansas		Yes					At opening exercises.
Kentucky	Yes				Favorable		See column 2.
Louisiana	No	No	No	Yes	Adverse		
Maine	Yes				Favorable		See column 2.
Maryland			Yes				Custom to read.
Massachusetts	Yes				Favorable		See column 2.
Michigan	No	No	([13])		([12])		"At opening exercises."
Minnesota	No	No	No	Yes		Adverse	

Mississippi	.....	.....	Yes ...	.....	.....	.....	Generally read.
Missouri	.....	.....	Yes ...	.....	.....	.....	Bible stories read.
Montana	.....	.....	Yes ...	.....	.....	Favorable[14]	Usually not read.
Nebraska	.....	.....	Yes ...	.....	Favorable	.....	In some schools.
Nevada	No....	No....	No....	Yes ...	.....	.....	
New Hampshire	.....	.....	Yes ...	.....	.....	.....	Commonly read.
New Jersey	Yes ...	.....	.....	.....	.....	.....	See column 2.
New Mexico	.....	.....	Yes ...	.....	.....	.....	Little attention to it.
New York	No....	([15]) ...	No....	([16]) ...	.....	([16])	In New York City.
North Carolina	.....	.....	Yes ...	.....	.....	.....	Usually read.
North Dakota	.....	Yes ...	.....	.....	.....	.....	Generally read.
Ohio	.....	.....	Yes ...	.....	Favorable	.....	Local board decides.
Oklahoma	.....	Yes ...	.....	.....	.....	.....	Do.
Oregon	.....	.....	Yes ...	.....	.....	.....	Generally not read.
Pennsylvania	Yes ...	.....	.....	.....	.....	.....	See column 2.
Rhode Island	.....	.....	Yes ...	.....	.....	.....	At teacher's option.
South Carolina	.....	.....	Yes ...	.....	.....	.....	Generally read.
South Dakota	.....	Yes ...	.....	.....	.....	.....	In some schools.
Tennessee	Yes ...	.....	.....	.....	.....	.....	See column 2.
Texas	.....	.....	Yes ...	.....	Favorable	.....	In some schools.
Utah	.....	.....	Yes ...	.....	.....	.....	At teacher's option.
Vermont	.....	.....	Yes ...	.....	.....	.....	Generally read.
Virginia	.....	.....	Yes ...	.....	.....	.....	In some schools.
Washington	No....	No....	No....	Yes ...	.....	Adverse	
West Virginia	.....	.....	Yes ...	.....	.....	.....	In many schools.
Wisconsin	No....	No....	([17]) ...	([17]) ...	Adverse	.....	
Wyoming	No....	No....	No....	([18]) ...	.....	.....	

[9] By William R. Hood. Bulletin No. 15, United States Bureau of Education. 1923. p. 3. Corrected to March 18, 1927 especially for this volume by Lewis A. Kalbach, Chief Clerk of the Bureau of Education.

[10] State board of education has ruled that religious instruction can not be given during school hours.

[11] By court of appeal. Case now pending (Jan., 1923) in State supreme court.

[12] Constitution (Art. IX, sec. 6) prohibits teaching "sectarian or religious tenets or doctrines."

[13] There is question whether the Bible may be read. Court decision favorable to reading Bible stories.

[14] Reading must be without comment.

[15] In New York City by city charter.

[16] State commissioner of education has ruled adversely to Bible reading in school hours.

[17] Supreme court decision adverse to "stated reading of Bible."

[18] Constitution prohibits "sectarian instruction" or requiring attendance upon any "religious service."

BRIEF EXCERPTS

Unless children are taught religion they will not be religious.—*Walter S. Athearn. Good Housekeeping.* 78:21. *February,* 1924.

The place of the Bible in the public schools is devotional, not academic.—*Herman H. Horne. The Psychological Principles of Education. p.* 391.

The contradiction between the religious and the secularist view of life is fundamental and irreconcilable.—*George A. Coe. Education in Religion and Morals. p.* 351.

There are few divisive influences in human society that cut deeper and entail greater rancor than differences in religious belief.—*Paul H. Hanus. Education.* 27:16. *September,* 1906.

The whole trend of education in the schools has been in the direction of a genuine and worthy religious development.—*Hubert A. Wright. Educational Review.* 72:50. *June,* 1926.

As the schools became more and more civic institutions, the use of the Bible as a part of the curriculum became less and less prominent.—*Henry N. Sherwood. Scribner's Magazine.* 78:205. *August,* 1925.

To teach the precepts of Christ, while ignoring the doctrine of his person as the Son of God and the Saviour of the world, would not half teach those precepts.—*Samuel T. Spear. Religion and the State. p.* 367.

The greatest opposition to the introduction of Bible study into the schools does not come from unbelievers or infidels, but from Christian zealots.—*John T. Prince. Educational Review.* 16:361. *November,* 1898.

In this country nearly everyone feels that the spirit of Christianity, and especially the moral teachings of Christianity, are among the most precious possessions of our civilization.—*Paul H. Hanus. Education.* 27 : 12. *September,* 1906.

Compulsory education without free choice, and provision for that free choice, in matters of religion and conscience, is, and ever must be, unjust and destructive of the moral life of a people.—*Cardinal Manning. Forum.* 7 : 66. *March,* 1889.

Those who seek in the name of religious freedom to banish religious instruction from the public elementary schools can find grave reasons for doing so in the religious history of England.—*J. Hunter Smith. Modern Review.* 3 : 75. *January,* 1882.

Public school students [graduates] who go to college exhibit as high a type of character as those who come from private or church schools.—*Walter B. Hill. Journal of Proceedings and Addresses of the National Educational Association.* 1904. *p.* 252.

The most dangerous enemies within our gates are those who are constantly using their battering rams against the very foundations of our republic,—the American public school.—*Leon W. Goldrich. Addresses and Proceedings of the National Education Association.* 1924. *p.* 144.

If we cannot teach religion in the public schools, we can and ought to teach morality which finds its sanctions in the authority of our laws and the genius of our institutions.—*George E. Horr. Proceedings of the First Annual Convention of the Religious Education Association.* 1903. *p.* 164.

Justice Humphrey J. Lynch of the Westchester County Supreme Court said he doubted if the founders of this country intended to separate religion from education. He said it was a move in the right direction to permit children to be dismissed from school regularly for religious instruction.—*New York Times. March* 20, 1927.

The trouble with real experts is they are never [seldom] quite sure of themselves. Imitation experts are always [generally] more decisive, more certain. Certainty, cocksureness, seem to be the qualities that distinguish imitation experts from real experts.—*William A. Feather. The William Feather Magazine. March,* 1927. *p.* 13.

The opponents of the secular system have been too ready to brand those who differ from them with the titles of infidels and atheists, and to threaten the judgments of God on the state and prophesy the downfall of morality if God be not recognized as King in the way they desire and if morality have not the sanction of religion in the school.—*J. Hunter Smith. Modern Review.* 3:71. *January,* 1882.

The true teacher teaches much by indirection. There is an unconscious influence emanating from him. What he really is and profoundly believes, his faith in God . . . these will crop out, if he have them, and attract by their genuineness and lack of ostentation.—*J. O. Engleman. Addresses and Proceedings of the National Education Association.* 1925. *p.* 129.

The public school system of the several states is the bulwark of the American Republic, and with a view to its security and permanence we recommend an amendment to the Constitution of the United States, forbidding

the application of any public funds or property for the benefit of any schools or institutions under sectarian control.—*Republican National Platform of* 1876.

Religious education, in the main, still pursues its way, unconscious of the standards demanded by the common enlightenment of our time. It is not surprising that a large part of the intellectual élite of this generation is lost to Christianity. Biblical instruction so crude that it does not co-ordinate itself with the instruction of the high school and the college is a dangerous thing.—*Editorial. Independent.* 69:262-3. *August* 4, 1910.

So far as the record discloses the motives of the complaining parties, every law case in which a rule of exclusion or limitation on the use of the Bible has been invoked has been brought not by an agnostic or infidel, objecting to religious instruction, but by a sectarian, objecting that the teaching was not in accord with the tenets of his sect.—*Walter B. Hill. Journal of the Proceedings and Addresses of the National Educational Association.* 1904. *p.* 254.

The American Sunday school stands charged with failure, and its most enthusiastic admirers cannot say that there is nothing in the charge. It has elaborate machinery. It enlists the earnest endeavors of numbers of sincere, devoted people. But somehow it does not secure results commensurate with the effort put forth. Nowhere is this failure more conspicuous than in the case of boys and girls of high school age.—*Vernon P. Squires. Biblical World.* 41:392. *June,* 1913.

Religious teaching has for its object the knowledge on the part of the pupils of certain religious truths. Religion itself is a life in God. The one is formal and intellectual; the other is real and vital. It is possible to

teach religious truths without being religious and without the pupils becoming religious. It is possible to be religious and to have one's pupils become religious without teaching religious truths.—*Herman H. Horne. The Psychological Principles of Education. p.* 383.

What is the object of religion, of any religion, true or false? It is to govern the human passions, the human will. All religion is a restraint, an authority, a government. It comes in the nature of a divine law, to subdue, to mortify human nature. It is then to human liberty that it directly opposes itself. It is human liberty that resists it, and that it wishes to overcome. This is the grand object of religion, its mission, its hope.—*M. Guizot. General History of Civilization in Europe. p.* 182.

Those who suppose that the morality of the Scriptures can be taught separately from and independently of their doctrines, disjoin what God has put together. Bible morality is founded upon the revealed will of God, and is set forth in the form of commands, and not simply that of ideas. "Thus saith the Lord," is its basis and sanction. Any attempt to teach it in any other character misrepresents the very thing professed to be taught.—*Samuel T. Spear. Princeton Review. n.s.* 1 : 364. *March,* 1878.

The reading of a few verses of Scripture at the beginning of a morning session does not explain any former general familiarity with the Bible, and any loss of familiarity has other causes than the giving up of morning prayers at school. The reasons are many, and one of the chief is that the Bible is no longer the principal and most interesting book in the home, the book from which the child learns to read. We have children's books and papers.—*Editorial. Independent.* 54 : 2090. *August* 28, 1902.

There are many close observers who believe that the moral power of our public schools in this country today is greater and more important for the welfare of the country than any other moral force now being exerted upon the people. The schools reach nearly all the children in the land at the most impressionable period of life. Even the churches and the Sunday schools reach but a small fraction of the people.—*William A. Mowry. Report of the United States Commissioner of Education,* 1888-1889. *p.* 623.

The requirements of the religious advocates of Bible study in schools will not be met by the kind of teaching that satisfies its literary advocates. No home missionary purpose is served by research into the history of biblical words and expressions now obsolete, or by comment on the descriptions of natural phenomina in the Psalms. So far from promoting religious culture, it is to be expected that an exclusively literary and historical treatment of the Bible will actually impair its moral impression upon the young.—*Herbert W. Horwill. Atlantic Monthly.* 92:299. *September,* 1903.

Instruction in religion was originally universal in our public schools. But owing to the growth of democracy, immigration, the multiplication of sects, and the spread of unbelief, it was ere long impossible to satisfy the patrons of the schools with the instruction in the Puritan interpretation of the Bible, generally. Consequently religious education was relegated entirely to the home and the churches, where each family could secure them and can still, if really in earnest, the particular form of religious instruction which alone, to each, seems instruction in religion.—*Paul H. Hanus. Education.* 27:14. *September,* 1906.

During the first half of the nineteenth century, when the religious sects began to multiply, the teaching of religion was taken out of the public schools. This was

done that no religious sect might propagate its tenets through the school influence, that the birthright of liberty of conscience of Americans be not infringed, that the cause of a sound and various learning suffer not at the hands of denominationalism, and that society might have in its midst at least one unifying educative agency. These historical reasons are still potent today.—*Herman H. Horne. The Psychological Principles of Education. p.* 384.

It would be repugnant to tax Protestants in order to teach their children the Roman Catholic catechism, or to tax Catholics to teach their children Protestant dogma. Even an attempt to introduce such religious education into the public schools would prove disastrous. No public money can or should be used for such a purpose. It is evident that if any religious instruction at all is given in the public schools, it must be of that broad, universal kind which is practically held in common by all of our people [except honest disbelievers].—*John W. Carr. Proceedings of the First Annual Convention of the Religious Education Association.* 1903. *p.* 140.

To ask that the Bible be used as a text book in morals or even in literature would be good for morals and literature, no doubt, but not for religion, whose interest it is the prime function of the Bible to serve. The teaching in the public school, under any guise, of the book upon which all the religious sects are founded would end inevitably in sectarian interpretations. It would also tend to reduce to the level of an ordinary text book that volume of the Christian religion whose sacredness is regularly held to be essential.—*Herman H. Horne. Proceedings of the Second Annual Convention of the Religious Education Association.* 1904. *p.* 278.

Religion cannot be taught. Religion is a life to be quickened, not a system to be learned. To intellectualize

religion is to devitalize it. Religion less the quality of life is theology; as morality less the quality of life is ethics. The sciences of theology and ethics can be taught; the experiences of religion and morality cannot be taught. In fact a fallacy underlies the phrase *teaching religion.* Strictly speaking, religion cannot be taught; it can only be imparted. Religion is the life of God in the soul of man, and life is not inculcated, but inspired.—*Herman H. Horne. Proceedings of the Second Annual Convention of the Religious Education Association.* 1904. *p.* 277.

However much men may differ in reference to religious education in the public schools, there is no difference of opinion in reference to the advisability, yes the necessity, of moral education. No other class is so dangerous to society as the highly educated criminal. If the state omits moral instruction in the public schools, it does so at its peril. While it is possible for a man to be moral without being religious in the theological sense [whatever that may mean], yet no one can be truly religious without being moral, for morality is an essential part of religion.—*John W. Carr. Proceedings of the First Annual Convention of the Religious Education Association.* 1903. *p.* 142.

The most important element in imparting religion to the child's life is the personality of the teacher. For that reason many religious leaders have never been much interested in having the Bible read or taught in the public schools by public school teachers. For while on the average these teachers rank high in character they are not chosen because of any religious gifts or any passion to impart religion. Hence their religious leadership often will of necessity be empty of power, and so far as they influence the child's attitude, they will leave upon him the impression that religion is a formal and empty thing.—*William G. Seaman. Homiletic Review.* 89: 52. *January,* 1925.

The Bible is a collection of Hebrew literature. It is a library of sixty six volumes, containing history, proverbs, poetry, orations, odes, stories, prophecies, and letters. This library, translated from various documents of antiquity, has inspired modern civilization. From its teachings lawgivers have sought instruction, and have enacted thereupon legislation for every Christian land; its moral code is recognized by law in many matters to be binding in conscience; it has been the inspiration of poets, artists and statesmen. To be ignorant of the Bible is to be ignorant of one of the great fountain sources of our laws, our political institutions, our best literature, and our ethical ideals. As the source of modern civilization, as the moral guide of its great men, as their inspiration to heroic acts, we read it and desire our children to read it.—*Editorial. Outlook.* 101: 155-6. *May* 25, 1912.

Children should not be lied to in Sunday school, but if the entire Old Testament is taught them without falsification either actual or in effect, their morality is horribly damaged, according to the Rev. Charles Haven Myers, Shaker Heights [Ohio]. Myers, pastor of the Shaker Heights Community Church, attacks modern Sunday school teaching methods and cover-to-cover Biblical instruction in a paper, "Jimmie Goes to Sunday School," in Scribner's magazine for February, 1927. The history of the "Old Testament heroes" is not fit for children to read, Myers says. David the libertine, Esther the intriguer, Samson the swashbuckler, Joshua the murderer, Abraham the voodooist, Noah the drunkard, and all the ilk should not be introduced to children, he declares. Myers commends the old Hebrew law which did not allow Jewish young men to read all the Bible until they were 21.—*Cleveland Press. January* 27, 1927.

No problem connected with the management of pupils is more important than that of discipline. A school in

which bad conditions exist as to order is a poor school. Nothing can compensate for disorder. Regular attendance, properly selected curricula, and use of correct methods in teaching are of little avail in a school where disorder prevails. Judged by this standard, many Sunday schools fail in a large measure to meet the requirements of a good school. Noise and confusion are so prevalent that orderly procedure is quite out of the question. There are, of course, exceptions, but for a large number of schools this statement holds true. Such conditions are intolerable and wholly unnecessary. The public schools deal with the same children, and for the most part these schools are orderly. The reason for this is that they take pains to be so. On the contrary many Sunday schools do not. They appear to accept disorder as a matter of course.—*John E. Stout. Organization and Administration of Religious Education. p.* 242.

For somewhat over a century there has been going on in the United States a gradual but widespread elimination of religious and church influences from public education. During the early years of our history, especially during the colonial period, education and religion, the school and the church were close allies. One of the aims of elementary education was to inculate religious beliefs; of higher education, to prepare religious teachers. The subject matter of instruction was largely religious in its nature. Church authorities exercised considerable control over educational affairs. The warmest advocates of education were those who had in view the needs of the church. Today we find in every state a system of public education in which civic and industrial aims are dominant, in which religious instruction is either entirely eliminated or else reduced to the barest and most formal elements, and the control of which is vested well nigh exclusively in the state or some subdivision thereof.—*Samuel W. Brown. The Secularization of American Education. p.* 1.

In our public schools no provision has been made for definite religious instruction, because of the fear of inviting criticism, and arousing suspicion and discussion from a sectarian point of view. Members of different church denominations who wish to provide for their children more than a short, once a week, tacked on, period of instruction in the teachings of their faith, have established their own schools at private expense. In doing this they have incurred criticism and incited prejudice. They have been accused of opposing the interests of public education. The Catholic, Lutheran, Methodist, Episcopal, Christian Science, and other churches have resorted to this measure in spite of opposition by the proponents of the public school system. The public school has left the responsibility for religious education with the home and the church. Except in only a few instances, no provision has been made in the public school program for definite instruction in religion. By shifting the responsibility and ignoring the need of this definite instruction in religion, the public school has placed itself in the position of being regarded as a godless institution and has seemingly sanctioned the neglect of religious education.—*Mathilde C. Gecks. Addresses and Proceedings of the National Education Association.* 1924. *p.* 142-3.

The number of irreligious and unreligious homes in this broad land is as countless as the trees of the forest. . . The appalling fact is that those classes of our population which most need religious instruction and training do not attend church and do not come within the influences of church organizations. . . If we affirm that religious instruction is an essential part of true education and assume that under present conditions the home and church can not or do not compass and accomplish it, why is it that the American people do not seriously protest against the exclusion of religious teaching from the public school, which is the only place where

all the children can be taught? We hear an occasional note of alarm from some serious minded theologian or some far sighted student of education, but the acquiescence of the public mind is very general. It seems to be taken for granted that the question is closed and that the outcome of this experiment, which disregards the teachings of history and ignores the policy and practice of such European nations as England, Germany, Austria, Hungary, Switzerland, Norway, and Sweden, can not fail to be safe and salutary. After a critical study of this problem, and a somewhat close and extended contact with educators and school officials, I can reach no other conclusion than that the general acquiescence in the exclusion of religious teaching from the schools is the result of a widespread belief that morality—not religion—is essential to a sound education.—*Edward J. Goodwin. Educational Review.* 35: 132-4. *February,* 1908.

AFFIRMATIVE DISCUSSION

THE FRUITS OF OUR FATHERS' MISTAKE[1]

Absence of religious education in the public schools was blamed last night by Dr. Luther A. Weigle, Professor of Religious Education at Yale, as the principal reason for "the pagan lustfulness of a world that is drifting away from God and good."

Dr. Weigle, who was speaking at the final session of the forty ninth annual convention of the Kings County Sunday schools at the Hansom Place M. E. Church in Brooklyn, said a spirit similar to the one of the present age was in vogue in the early days of the republic and was overcome by the revivals which followed the Revolutionary War. Then, in the latter half of the nineteenth century, he said, religious teaching was taken out of the schools, and the country has begun to "reap the fruits of our fathers' mistake."

The desire of folk to do what they please, when they please, and where they please finds supposedly scientific backing and sanction in the behavioristic psychology of John B. Watson, the psychoanalytic mythology of Sigmund Freud, and the free love philosophy of Bertrand Russell. This pseudo-scientific materialism and pagan ethics find fit expression in the sex fiction and shady verse, the indecent shows and raucous jazz, which have so largely taken the place once occupied by literature, art, and music. And then we blink our eyes and shake our heads and ask despairingly, "What ails our youth? What is the matter with our young people of today?" We forget that youth holds a mirror to middle age. There is nothing the matter with young people today except that they are reacting in perfectly natural ways to the stimuli offered them by the pagan lustfulness of a world that is drifting away from God and good.

One reason why middle aged men and women ignore religion is because their education ignored it. We have com-

[1] *New York Times.* November 13, 1926.

mitted the education of our children to a system of public schools which we have almost completely stripped of religious elements. This was the work not of infidels and atheists but of folk who spoke and acted in the name of religion. The public schools are at the mercy of minorities with respect to matters of religious conviction. The ignoring of religion by the schools of America endangers the perpetuity of those moral and religious institutions which are most characteristic of American life. It imperils the future of religion among us, and with religion the future of the nation itself. Inevitably this ignoring of religion discredits religion in the minds of our children. This danger is greater today than ever before.

The revival which America needs today is the revival of the teaching function of the church, broadly conceived and in right relation to the whole life of the church on the one hand and to the whole of our educational system on the other. The churches must undertake the teaching of religion in terms that help men to integrate their lives and catch something of the eternal meaning that lies beneath the welter of facts and laws, interests and occupations, that make up the modern world.

CRIME, THE CHILD AND THE SCHOOL[2]

The United Lutheran Church, in session at Richmond, draws up a severe indictment of social and moral conditions in the United States. Every count is justified, in our judgment, by undeniable facts. It is humiliating to confess that we are the most criminal people in the world; we lack, say Fosdick and other investigators, an abiding respect for law and order, a keen sense of the rights of others. Crimes against the person flourish as in no other country in the world, and in some cities crimes against property have assumed the steadiness and system of an organized craft. "It is useless to deny conditions that facts demonstrate," report the Committee, "and which imperil the general welfare of society."

It speaks well for the good sense of the Committee that they do not find the chief remedy for these ills in legislation. It is undeniable that improvement could be effected by a better functioning of our police departments and our courts, and by a revision of the system

[2] Editorial. *America.* 36: 78-9. November 6, 1926.

of probation, parole and pardons, now far too loosely organized in some States. Indeed, according to no less an authority than Chief Justice Taft, the administration of criminal law in the United States is little less than a national disgrace. These needed reforms should be made as soon as possible, but in themselves they cannot do much to check the tide of crime.

For "Character must precede legislation." The law should do what it can to discountenance evil and to promote virtue. But unless we turn our attention to the child, the future citizen, and strive to give him that education in religion and morality which experience has shown to be the most lasting guarantee of peace and good order in the State, we shall be forced to add law to law, and end in a tangled net of despised or ignored legislation.

Practically, then, what shall we do to wipe away the disgrace that attaches to us as a lawless people? "We must attack these unhealthful conditions," answer the Committee, "and see that the children have a better religious training in the home and the church."

Wise as is this answer, it is incomplete. It should include the school, which forms, or should form, the child's chief occupation.

The home can give the child the impressive lesson of good example. Failing to do this much, the home imperils the effect of every other educational factor, and destroys it, usually, if the example be bad. But example is not sufficient. The child needs definite, clear-cut information about religion and a training in morality. His education must not be piece-meal but adequate.

But in this busy day it is becoming increasingly difficult to give this adequate education at home. To say to the child "you must be good" is not sufficient. In terms fitted to his understanding he must be told what goodness is, how it is practised, and why. Few parents possess that first and indispensable gift of the teacher,

the ability to inform and to stimulate; or if this rare gift is theirs, not many have the time to use it.

As for the church, probably the Sunday school is meant, or the instruction given by some churches at the close of the regular school day. It must be said that as instruments of religious education these agencies leave much to be desired. If they are to be considered seriously, they must be thoroughly reformed, both in their programs and in the quality of teachers. No doubt the instruction they offer is an advance beyond no instruction at all, but often enough that is the best that can be said for them. Further, to relegate religious instruction to an hour on Sunday morning, or to assign it to an after-class period, tends to lesson its importance in the mind of the child, and may even arouse his antagonism. Sunday school has never been traditionally popular, and the after-class period frequently is regarded as an unmerited punishment. The boy who would rush off to the football field, if left to himself, is not apt to turn a docile and respectful ear to the religious instructions of even the most skilled teacher. He may even acquire a dislike for religion and all that it implies.

Since the home and the Sunday school are insufficient, we must get back to the old American traditions of education and restore religion to its place in the school. The Fathers of the Republic considered that the diffusion of religion and morality among the people was necessary for the continuance of our free institutions. If their acquiesence in the custom of their day, and their language in the Northwest Ordinance and the Farewell Address report them truly, they thought that the school would ever be an active and effective instrument for the teaching of religion and morality. Some eighty years ago these hopes were blasted by the introduction of a secular system whose first father was Julian the Apostate, and whose modern apostles were the French and German secularists of the late eighteenth

and early nineteenth century. The typical American school is the religious school. The secular school is an importation from abroad.

THE BIBLE IN THE PUBLIC SCHOOLS[3]

It is impossible to produce a fully rounded American citizen without instruction in the principles of the Bible. Mr. Nathan C. Schaeffer, Pennsylvania State Superintendent of Instruction, says: "In preparing the pupil for citizenship the school should not ignore the fact that the civil oath has become a part of the civil code. It involves a solemn appeal to God as the author of truth and right. It presupposes belief in God and a knowledge of man's relations to his Maker."

Is there any reason why a book used in all courts should not be used in the public schools which prepare men for citizenship?

Dr. Lyman Abbott, in speaking to the General conference of the Methodist Church, called for the use of our Bible in our schools as the very foundation of classical education.

The Bible should be studied in our public schools as the life, laws, and literature of an ancient people, as we study the life, laws, and literature of Greece and Rome. Where shall we find more inspiring ideals than in the Old Testament from which our own political ideals have been largely derived? Where a commonwealth better worthy of our study than the Hebraic Commonwealth, which forbade all caste and class distinctions, required that all people should be equal before the law, provided against an ecclesiastical aristocracy by making the priesthood dependent for their subsistence upon the contributions of the people; surrounded the monarchy with carefully framed constitutional safe-

[3] By Deets Pickett. Leaflet no. 134, Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, 100 Maryland Avenue N.E., Washington, D.C.

guards; organized the government in three departments, legislative, executive, and judicial; provided two representative assemblies corresponding to our House of Representatives and our Senate; made provision simple, but not ineffective, both for public charity and for public education; surrounded both slavery and polygamy with such restrictions that both had disappeared among the Jewish people before the time of Christ?

Where shall we find a simpler and more compact statement of the spirit which should animate and the principles which should control organized society than will be found in the Ten Commandments: Reverence for God, respect for parents, a little time systematically saved from drudgery for rest and spiritual development, and regard for the four fundamental rights of man, the rights of person, property, the family, and reputation? Where shall we find nobler spiritual ideals. Where characters, thoroughly human in their complexity, more worthy of discriminating study than Moses, Joshua, David, Isaiah in the Old Testament, and Paul in the New Testament? Where an idyl purer than that of Ruth, or an epic worthier of study than that of Job, or a love drama furnishing a better interpretation of the conflict between love and ambition than the Song of Songs, or an oratory dealing in nobler forms with nobler themes than the orations of Isaiah?

It is contended that we may not study this literature because it is religious. We may study Zeus of the Greeks, Jupiter of the Romans, Thor of the Scandinavians, but not Jehovah of the Jews. We may study the religions which have worshiped power and are founded on fear, but we must not study the religion which worships righteousness and is founded on love. We may study the lives of other great men, but we may not study the life of Him, Whom those who are not His disciples call the greatest of the sons of men.

In China, which we call a pagan land, the book which

tells the story of the life of this incomparable Man is studied in certain of the public schools; in America, which we call a Christian land, it cannot be studied. We should look forward to and work for the day when the ecclesiastical prejudices on the one side and the skeptical prejudices on the other give way, and the Bible, the most inspiring book of all literature, ancient or modern, taught in our public schools as the life, literature, and laws of a great people to whom and through whom has come the great moral and spiritual message of the world's redemption.

It is significant that the teachers even more than the preachers are today pleading for the Bible in the name of education rather than of religion. The principles of the Bible represent the antithesis of all that America disapproves in European ideals. Only in our public schools can we capture the mind and heart of the immigrant for the American moral and civil standard.

Amusing Ignorance

One of the professors of a certain university in the Northwest, says the New York Tribune, gave a test of 139 students to determine the extent of their Bible knowledge. The test consisted of eight questions—by no means hard ones. Twelve passed with 75 per cent, 90 had less than 50 per cent, 71 had 40 per cent, 10 could not name a single book of the Old Testament. Among those who did name such books, the spelling was brilliantly fantastic. "Duderominy," "Goshua," "Salms" and "Joob" are examples. Among the Old Testament books a number of the students mentioned "Paul," "Timothy," "Bablyonians," "Gentiles," "Phillistines" and "Xerxes." Others gave as books in the New Testament, "Samson Agonistes." The question, "Who was the apostle to the Gentiles?" brought out a great variety of answers, including John the Baptist, Methuselah, Ju-

das, Moses, Abraham and Jacob. And the identity of the "beloved disciple" was almost as great a mystery. Apollos (Paul's convert and co-worker) was variously explained to be a heathen deity, a mountain, a town, a king, a giant, a judge, a church, a desert and the "Promised Land." Apropos of this remarkable showing which is no worse than the results obtained in many colleges from similar tests, the professor writes: "I think it will be generally granted that Biblical history is as worthy of study as any other ancient history, and that Biblical literature is as worthy as any other literature. Why should a school not prepare a syllabus or outline of Bible study, the following out of which would involve serious study, well worthy of academic recognition?"

Words of Great Men

"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so effected the whole life of a people."—*Theodore Roosevelt.*

"A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.—*Woodrow Wilson.*

"I remember the time when at my mother's feet or on my father's knee I learned to lisp the phrases of the sacred Scriptures that have since been my daily study and vigilant contemplation. If there be anything in my style to be commended, the credit is due to my parents in instilling into my mind in early life the sacred Scripture."—*Daniel Webster.*

"Whatever I have done in life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."—*Ruskin.*

"Of all the dispositions which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—*Washington, in Farewell Address.*

"Nobody knows how to teach morality effectually without religion. Exclude religion from education and you leave no foundation upon which to build a moral character."—*Chas. W. Eliot.*

"Even among the warmest friends of the public school system there is an increasing number who are disposed to think that the American common-school system is mischievously one-sided in its neglect of the religious element in man's nature, and that a purely secularized education is worse than no education at all. . . . It is of little use to deplore the growing alienation of the body of the people from all forms of religious effort, so long as a vast machine, supported at public charge, is busily engaged in educating the children of the nation to ignor religion.—*Prof. Alexander Johnstone, Princeton University.*

"Sirs, I went at your bidding; I ascended their mountains; I went down into their valleys; I visited their commercial markets and their emporiums of trade; I entered their legislative halls and their judicial courts. I searched everywhere in vain until I entered the church. It was there, sirs, as I listened to the soul-elevating and soul-equalizing gospel of Christ as it fell from Sabbath to Sabbath upon the waiting multitudes, that I learned why America is great and free, and France is slave."—*De Tocqueville.*

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no State has had a Constitution in which the interests of the people are so largely taken into account; in which the duties so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."—*Theodore Roosevelt.*

"I have always said and always will say, that the studied perusal of the Sacred Volume will make better citizens, better fathers, better husbands."—*Thomas Jefferson.*

The Bible has played a significant and important part of our national life. It was read at the making and signing of the Declaration of Independence, and its underlying principles were copied into the Constitution of the government. Our great men have used it as a guide in life—Washington loved it and Lincoln lived it. This Book has been a fountain of classic literature; has given us our national ideals and moral standards; and has taught us the equality of man and the need of his moral betterment.

Shall it then be excluded from our public schools and denied to the children of a large Protestant majority to gratify a minority who owe their supreme allegiance to a foreign potentate? Never!

The Bible must be returned that educated Americans may have some knowledge of the Book that has made our type of civilization, and that our children may have the intellectual foundation for American morality.

Not in the name of a sect or even in the interest of religion, but in the cause of patriotism, consistency and common honesty we should demand that the Bible be returned to the public schools.

THE BIBLE IMPORTANT AS HISTORY[4]

We are asked to exclude from our schools the Bible, and, by parity of reasoning, all instruction drawn from or to the Bible. What is this, in the first place, but garbling and truncating history? There are important, momentous portions of the world's history of which the Bible is the only manual. The Jewish people have exercised an influence upon mankind far exceeding that of all other ancient nations, and outside of the Bible how scanty and fragmentary is all that can be known or taught concerning this people! Christianity is the most important factor in the history of mankind. It has been the inspiration and the mold of modern civilization and has supplied all the elements that distinguish it from the culture of the ancient world. It has modified all political and social institutions. It has given birth to philanthropy in its protean forms. It has created home, with its unnumbered amenities and charities, while the classic languages have not a word that corresponds to our idea of home. It has reversed the scale of virtues, attaching supreme importance to some that had not even a name, and throwing into the background others that arrogated to themselves the exclusive title of virtue. Shall our children be forbidden to learn what Christianity is in its own universally acknowledged manual? Jesus Christ, whatever be his actual character —whether he be or not, as I believe him to be, all that his biographers claim for him—is so far the most influential personage that has ever appeared in the history of the world. To exclude his life and character from the narrative of human existence for the last nineteen centuries is an immeasurably more gross, foolish, and stupid mutilation of history than it would be to omit the names and doings of Washington, Franklin, and Adams from American history. Shall not our children

[4] By A. P. Peabody. *Report of the United States Commissioner of Education for the year* 1897-1898. p. 1563-4.

be permitted to learn what he was from the only authentic record of his person, words and works? If history is to be one of our school studies, I know not how it is to be taught if the Bible and its contents be excluded.

There are other departments of education in which the Bible is no less essential than in history. If moral philosophy is to be taught at all, I suppose that none would deny that it is distinctly Christian ethics in which our children are to be trained.

But if Christian ethics be taught, shall they be taught as they are interpreted—and it may be distorted and misrepresented—by modern theorists, or as they fell from the lips and are embodied in the life of the divine teacher?

Again, in our school education we are laying a constantly increasing stress on the culture of the taste and imagination in literature. We deem it of no little importance that our children and youth should become conversant with the best models of composition, should learn to admire what is truly grand, and to love what is truly beautiful, and should thus, both in their choice of books and in their choice of words in speaking and writing, be under the guidance of a pure, refined, and cultivated taste. In this department who will dare dispense with the Bible? Leaving their religious worth out of the account, in a purely literary point of view I should feel myself bereaved of the choicest productions of human genius, of my highest inspiration and my most finished models, were you to blot out of my knowledge the Psalms of David, the parables of our Saviour, St. Paul's description of charity, his sublime chapter on the resurrection, the glorious vision of the Apocalypse, and many portions of sacred writ which transcend all other literature equally in the glow and fervor of their God-breathed thoughts, and in the sweetness, majesty, and grandeur of their diction.

We are by profession a Christian people. We recognize the great principles of religion, of Christianity, in

the devotional services in our legislatures and our courts of justice, and in the use of oaths in every department of public administration. Shall our children be trained as citizens without the inculcation of those fundamental religious ideas which will impress upon them the significance of prayer and the dread solemnity of an oath?

ENDORSES TEACHING RELIGION IN SCHOOL[5]

Yale University has given its endorsement to the national movement to introduce into schools throughout the country a system of religious education, which, while not stressing any particular beliefs, will present the broad outlines of religion "so as to insure all such moral values as are fit to be eternal."

Luther A. Weigle, Sterling Professor of Religious Education at Yale, a national authority on the subject, tonight struck what he referred to as the keynote of the movement when he said the American people still believed in religion. "I believe that every American child is entitled to its religious heritage," he said. "When the public school ignores religion it conveys to our children the suggestion that religion is without truth or value. It becomes, quite unintentionally, I grant, a fosterer of atheism and non-religion. The present situation reflects the conviction of no one except such free thinkers as have been fetched up in atheism. It implies the no-religion of their sect. Shall the public schools of this land surrender to the sectarianism of atheism?"

Dr. Weigle's statement is regarded as significant because of the formation of a club of atheists and free-thinkers at Yale and because of an attempt by the American Association for the Advancement of Atheism to organize similar clubs in other universities. Dr Weigle said:

Education and religion belong together. Without religion, education falls short of its full end and remains incomplete and

[5] *New York Times.* May 16, 1926.

abortive. Without education, religion is in peril of every wind of circumstance and condemns itself, at best, to ignorance and too often to superstition.

The ignoring of religion by the public schools of America endangers the perpetuity of those moral and religious institutions which are most characteristic of American life. It imperils the future of religion among us, and, with religion, the future of the nation itself.

It was a matter of little consequence if the old-fashioned public school omitted religion; for it omitted a great many things. But it is a matter of very grave consequence for the public school of today to ignore religion; for the public school of today includes practically every other sound human interest except religion.

The remedy of the present situation lies first with the churches and synagogues. This sundering of religion and education constitutes a challenge to the churches. It challenges them to penitence for their own part in stripping the public schools of religion. The jealous, divisive sectarianism of the churches had more to do with secularizing public education than any efforts of atheists or free-thinkers. It challenges them to conceive their own relation to children in educational terms; and to undertake to maintain church schools for the teaching of religion that will match up in point of educational efficiency with the public schools. It challenges them to larger and more responsible cooperation in a common educational purpose and educational policy.

In many communities such cooperation is well begun; and we have come to see that folk of Protestant, Catholic and Jewish faiths can after all agree upon certain practical principles of educational policy which make possible the religious education of the children of each group without infringing upon their several rights or transgressing the principle of religious freedom which is embodied in our national constitution. The movement to establish weekday schools of religion, in addition to the Sunday schools, which have long been a feature of American life, is spreading rapidly.

The public schools can cooperate with the churches in the interest of a more complete education of children in at least three respects: They can undertake the moral education of children by methods more direct, vital and effective than they are now using; they can, in all their teaching, manifest due reverence for God and respect for religious reliefs; and they can afford to the educational work of the churches the measure of recognition involved in granting to them a reasonable amount of time—say one hour a week—from their schedules.

The present ignoring of religion by the public schools transgresses the principle of religious freedom. It forces upon the children of folk who believe in God a strong suggestion that God is negligible and religion mere piffle.

NO REMEDY IN THE SECULAR SCHOOL[6]

Speaking at the Denver meeting of the American Bar Association, Justice E. P. Burke, of the Supreme Court of Colorado, drew attention to certain facts in modern American life that are appalling. The number of criminals at large and at work is greater than the combined number of soldiers and policemen, and their activities cost the country more than three billion dollars annually. In every penitentiary "repeaters" are increasing. The people at large do not censure crime severely, "the legal profession pays adulation to its tricky members," parole boards utterly destroy the effect of punishment ordered by the courts, and many governors by a use of the pardoning power which is stupid if not actually corrupt, condone crime and encourage the criminal. "This national disgrace is not lessening," said Justice Burke, "and education seems powerless to check it."

Similiar opinions have been expressed at similar meetings for more than a decade. "We are the most lawless people in the world," Mr. Harry Fosdick reported some years ago after a careful summary of the record. "As a people we lack respect for law and order," wrote Mr. Charles S. Whitman, the newly-elected President of the American Bar Association, in a survey completed last year. The unhappy evidence is too clear to be gainsaid; yet no country in the world manifests an equal interest in public education or a more pathetic trust in the power of the school to cure every social and moral ill. We cling to the delusion, in spite of the fact that from the time of Julian the Apostate, founder of the purely secular school, down to our own, the evidence shows that mere training of the intellect does not suffice to raise up a God-fearing, law-abiding generation. When religion is excluded from the school, or barely tolerated as a task to

[6] Editorial. *America.* 35: 366-7. July 31, 1926.

be assumed in leisure moments, the pupil can hardly escape the impression that it is not a concern of real moment. The result, as Dr. Luther Weigle of Yale has recently pointed out, is that the secular school becomes a fosterer of atheism. And if the opinion of the men who founded this Republic has any weight, atheism is not a soil from which peace and good order spring or on which they can be long maintained.

As a remedy against social disorder and an agency for the proper training of the child the secular school has been fairly and thoroughly tested. Founded in this country some eighty-five years ago, it has been the dominant type in American education for half a century. Secularism has spread from the common schools of Horace Mann to the State institutions and to a large majority of the great colleges and universities conducted under private auspices. On the public schools of primary and secondary grade the American people annually spend a thousand million dollars, while men and women whose devotion to the welfare of the children is above the paltry tribute of praise, wear out their lives in labor for the welfare of the community. The result is sorrowfully out of proportion to the greatness of their sacrifice. After fifty years of secular school control, about six out of every ten Americans have no connection with and religious creed, and "we are the most lawless people in the world."

Justice Burke kept well within the limits of sober truth when he said that education seemed powerless to check the growth of crime in this country. It has never checked crime, this so-called education, but by neglecting to care for the child's religious and moral interests has raised up a generation in which cleverness supplants religion, and caution takes the place of those sterling virtues which lie at the base of character. There are indications abroad that we are beginning to realize the need of religion in the school. As this realization grows keener we shall

have a system of education in this country which accords with our most precious political traditions and with the religious aspirations of millions of Americans.

SHOULD THE STATE TEACH RELIGION?[1]

In no previous age has there been such an enormous expenditure for popular education as in our own. The school property of the United States has cost $200,000,000, and we pay over $100,000,000 a year for teachers. England, France, Belgium, Germany, show a like outlay, while elsewhere in America and Europe the efforts in the same direction are only in a less degree. In extent and energy, the movement for popular education at the present day dwarfs those of all preceding time. It is a striking fact, which all must have noted, that this movement seeks to sever itself more and more from all religious guidance. The efforts to secularize our education have grown with our efforts to extend it, until it may be questioned which of these now have the larger force and volume. This procedure has continued long enough, and on a scale sufficiently large, to warrant us in attempting to draw instruction from its results. Has it met our expectations? Is society gaining the good which it seeks in this way?

The darkest figures in our last census are not those relating to illiteracy. In 1850 the ratio of the insane in our population was one to 1,486; in 1860 it was one to 1,306; in 1870 it was one to 1,030; and in 1880 it was one to 549. In 1850 the ratio of idiotic persons among us was one to 1,469; in 1880 it was one to 656. In 1850 one out of every 2,365 of our population was a deaf mute; in 1880 the proportion was one out of 1,197. Thirty years ago our census reported one out of 2,367 as blind; while our last census reports one out of 1,033. These differences cannot be wholly due to the difference

[1] By Julius H. Seelye. *Forum.* 11: 427-33. July, 1886.

of accuracy in our census reports, for they have their parallel elsewhere. The increase of insanity during the present century has been steady, large and universal in the civilized world, and has been exactly proportioned to the growth of what we have called our civilization. In England and Wales the idiotic and insane have well-night doubled in the last twenty years. The ratio of insanity among the Scandinavians—among whom education may be said to be universal—is three and four-tenths to 1,000; among the Germans it is three to 1,000, but among the less educated Romanic peoples it is one to 1,000; while among the uncultured Slavonic races it is only six-tenths to 1,000.

Similar figures might be given in relation to crime, and vice, and pauperism, and divorce, and illegitimacy, and vagrancy, and suicide. That these are on the increase in our best-educated States will hardly be doubted by persons well informed. While there is an easy liability to error in making sweeping social deductions from social statistics, and while one needs great caution in using such figures as I have cited, their general drift is supported by other and wider facts. The two institutions upon which the very existence of society depends are property and the family, but there has certainly never been such a war against these as in this enlightened nineteenth century, and nowhere is the struggle carried forward with such fierce animosity as in the cities and States most conspicuous for their culture. The leaders in this war, the men who are aiming their weapons most relentlessly at the very heart of society, are among the ripest fruits of that culture by which society is, nevertheless, seeking its salvation. Some of them are choice products of our universities.

Whether all this is properly the result of our present educational methods need not now be argued. It is enough to note that the education to which we are giving such prodigious energy, instead of destroying the real

perils of society, does not even diminish these, but suffers them to increase enormously. It is a grave question whether by this procedure we are not lighting the torch of the incendiary rather than that of the guide.

It is not the illiteracy of any people, but their immorality, it is not their knowledge but their virtue, on which either their destruction or their salvation hinges—a familiar truth, needing, nevertheless, constant reiteration. But the morality of a people is not secured by teaching them moral precepts. Men are not made virtuous by instruction in virtue. Whatever be its explanation, the fact will not be doubted that no moral renovation of society has ever been accomplished by the teaching of mortality, however pure. The introduction, therefore, of moral instruction in our schools to any extent, if it go no farther than the teaching of moral precepts, will give neither quickening nor culture to the moral life. "To act justly and wisely," said Plato, "you must act according to the will of God." In the actual condition of men, religious considerations are their indispensable motive to virtue. Even if it should be claimed—though I do not think it could be successfully proven—that certain individuals are moral without any religious constraint, this would never be affirmed of the masses of mankind. Without a question, the great moral reformations of society have been wrought by religion. A religious quickening furnishes the actually efficient moral inspiration to any people. The reason why ethical teaching of any sort, if it be only ethical, never has and never can move men to virtue, is that nothing ever moves man's will but a will, either his own will in its pure and free self-determination, or another man's will brought to bear in personal influence upon him, or God's will as a supreme sovereign, requiring a personal obedience to His personal commands. Men are not governed, no man is, nor any child, by their understandings. Personal power is the only power over human conduct, and God's personal supremacy, a divine

command and a divine sanction, must be added to the moral precept in order to give it the constraining force needful to a moral life. The words of Kant are ever weighty when he tells us: "Without a God, and without a world invisible to us now but hoped for, the glorious ideas of ethics may indeed be objects of approbation and admiration, but cannot be the springs of purpose and action." A false religion will be found more conductive to virtue than no religion. Without inquiring as to what might or might not be true in respect of the moral life in any given instance of a cultivated or an uncultivated atheist or irreligious man, there need be no hesitation in affirming, either from the facts of human nature or of history, that an atheistic people without religion, if such could be, could not have even virtue enough to maintain themselves as a people.

It is therefore so evident that it may almost be called self-evident, that the religious instruction of a people is indispensable, I will not say to their welfare, but to their very existence.

But who shall give this instruction? Can we properly leave it to the family? Are parents even in Christian families all adequate for such an undertaking? Have they the time for it? Have they the talents for it? In other matters they need to provide other teachers for their children, and it may fairly be said that if, at the present day, the children of Christian parents were left with no other religious instruction than their parents can give, they would be left lamentably lacking. I do not speak of exceptions, but of the rule. But what of unchristian families, of the multitude of homes where neither piety nor virtue can be found? Granted that it is a duty for parents, for every parent, to provide religious instruction for their children, yet what if this duty is not done, as is the case, and ever will be, in the multitudes of families from which come the children who are to make up the bulk of our population? The family will not pro-

vide the religious instruction needed, and indeed cannot do it. Shall we expect it then from the Crurch? But the Church is confessedly not doing this work, and, unless you give it the ubiquity and the power of the state, the Church neither will nor can do it.

But if other agencies could perform it, the undertaking is of such transcendent importance to the state, is so truly the one work upon which the very salvation of society depends, that the state cannot afford to leave it in any other hands than its own. The state must provide for the religious instruction of its population, if that instruction is to be widely given; and it ought to provide for it on precisely the same grounds that it provides for any other instruction. Why does the state teach grammar, arithmetic, geography? Of course, only to make better citizens. But a better grammarian, a better arithmetician, a better geographer is not, as such, a better citizen. He has not taken one step toward becoming so, if these are the only paths along which he has been conducted. He is the better citizen only as he is the better man, and he is the better man only as he is the more loyal to truth and duty; in other words, only as he is the more obedient to God. If there be any means by which this obedience can be secured, it ought not to be a question whether it is in the province of the state to employ them. If the religious life of any people is essential to their continued existence as a people, surely the state is not outside of its sphere in attending itself to so grave a concern.

If it should be said that religion is a matter of the heart, and therefore the state, unable to inculcate it, should leave it alone, the same might be said with equal pertinence in regard to learning. A child does not learn till he has set his heart upon it, till he has directed his will toward it; and in wisely selecting our teachers, either in letters or in science, we look first of all not to their learning, but to their large-heartedness; we are not satis-

fied with our teachers till we find that beyond their own knowledge they have the power also of inspiring their pupils with a desire to know. It is not easy to see why the same care might not be exercised where religion is to be taught.

Undoubtedly, if the state should enter upon the work of religious instruction, the conscience of some of its subjects might be invaded; but while no wise man will treat the conscientious convictions of any person lightly, no wise government will let the conscience of its subjects control its public policy. This would be the abdication of government. A state might thus be estopped from ever going to war, from all levies of taxes for the support of its army and navy, from all police regulations, and indeed from punishment of very sort, for conscientious scruples can be easily found against all these. Is it an injustice to tax the Quaker for the military and naval defenses by which the country is preserved from invasion, conscientiously opposed though he be to war and all its machinery; and is it any more of an injustice to tax an irreligious person for the religious instruction of the people, by which alone their existence is to be maintained? Moreover, if the question of conscience is to come in here, why is not the conscience of the man who requires religious instruction for his children quite as important for the state to conserve as the conscience of the man who rejects it? One says that if either is compelled to yield, it is despotism; but surely, if both are to be held, it is anarchy. The truth is, this question of conscience has no relevancy to the matter before us. We delude ourselves when we bring it forward. It is one of those idols of the theater, as Bacon terms them, "which have got into the human mind from the perverted laws of demonstration," which we have received as stage plays are received, where personages dressed up in fictitious garbs are made to seem real, when there is no reality to them.

Religion is not an end to the state. It is simply a means to the advancement of the state, and is to be used like any other means. To the individual person the sole question about a religion is whether it is true, but the state only inquires whether it is adapted to the end at which the state is aiming. From this point of view the state is equally preserved from religious indifference and religious intolerance. What kind of a religion it should employ, and how far it should carry religious instruction in its schools, is a grave question of statesmanship, respecting which governments may very easily make mistakes, very grave mistakes. But governmental errors abound in other matters. It would be easy to cite from our own and from other governments copious examples of these—mistakes very difficult to rectify, and for whose mischief it is impossible to atone. Sometimes long and laborious processes are necessary to reverse these; but we do not therefore set governments aside, nor exclude difficult matters from the proper functions of government; nor do we hesitate at all in our conviction that all governmental mistakes may and must be remedied, in a free state by reform, and under a tyranny by revolution. But the greatest mistake any government is likely to commit respecting religious instruction is to have none. Any faith for a people is better than no faith. What faith shall be employed, and in what way, are points respecting which wise statesmanship will direct as it does in other matters, and wise statesmanship will keep in view here as elsewhere the maxim, *de minimis non curat lex.*

A system of religious doctrine, if it were nothing more, would be as inapt as a system of moral precepts to secure the inspiration to virtue, so indispensable to a commonwealth. But the life of Jesus Christ has shown itself abundantly able to do this. Why, then should it not be brought in closest contact with our life, and our children be kept continually under its quickening inspiration? The life of Jesus Christ has proved itself the life

of men, and is sufficient to lift human life everywhere to love and duty. Why should it not enter into all our processes of education? Is there any reason why we should teach the life of Julius Cæsar in our schools, and should not teach the life of Jesus Christ? Which is the grander character of the two? Which is the more potent factor in the history of the world? We do not depreciate the Roman ruler, nor overlook his vast significance, in saying that it is not he but the Gallilean peasant who is actually transforming the condition of the world. Why then, should Christ's history be taught, not simply in Christian families and the Christian Church, but in unchristian families in the unchristian world as well? Why should not a wise statesman, who sees what the story of His life has actually done in dispelling darkness, in relieving sorrow, in removing sin, take advantage of it, and use it in the largest measure? We have its authentic records. Modern criticism has established these, and the general historical accuracy of the gospels, however they may be still criticised in detail, is no longer doubted by intelligent persons. The life of Jesus Christ is, to say the least, no less authentically recorded for us than the life of Julius Cæsar. Why, then, on any consideration, are not the gospels as proper a text-book in our schools as are Cæsar's "Commentaries?" And if the teacher of the latter is to know them; if we make thorough scrutiny respecting a teacher's qualifications for his task in other things, why not also here? If he does not, in the light of modern criticism, know that the story of the gospels is in the main true, he is ignorant; or if, knowing its truth, he would hide it, he is false; and, in either case, not fit to teach.

"The fundamentals of religion" are in the four gospels, and the quickening germ of all morality is there. "It is the glory of the gospels," said Vinet, "not that they furnish to us a new morality, but that they give us a power to practice the old."

Hence I say that the state should provide for instruction in the gospels, for its own preservation. If the conscience of its subjects approve, well; if not, the state will be cautious, but courageous also, and, if it is wise, it will not falter.

BRIEF EXCERPTS

All thy children shall be taught of the Lord. *Isaiah.* 54:13.

There can be little doubt the Bible is coming back into the schools.—*Stephen G. Rich. Education.* 43:93. *October,* 1922.

Religious education is essential to moral education. —*Mathilde C. Geeks. Addresses and Proceedings of the National Education Association.* 1924. *p.* 144.

The church does not furnish adequate religious instruction to the nation's children.—*Edward J. Goodwin. Educational Review.* 35:133. *February,* 1908.

Public education must be Christian, not pagan.—*John W. Carr. Journal of Proceedings and Addresses of the National Educational Association.* 1903. *p.* 361.

Nine national associations are pledged to work to introduce the reading of the Bible in the public schools. —*E. E. Cates. Education.* 42:612. *June,* 1922.

More than one half of the children in this Christian land receive practically no religious instruction.—*Levi Seeley. Educational Review.* 15:132. *February,* 1898.

Some twenty five years ago the French secularized their public school education; at once juvenile crime began to increase.—*H. Martyn Hart. Outlook.* 76:139. *January* 9, 1904.

Large numbers of children receive no proper moral or religious instruction elsewhere [than in the public schools].—*Lyman H. Atwater. Princeton Review. n.s.* 1:413. *March,* 1878.

A dozen years on the bench have shown me that our boys can be saved only by religion.—*Joseph C. Cropsey. Addresses and Proceedings of the National Education Association.* 1924. *p.* 152.

The banishment of religious instruction from our [English] schools would tend to the degradation of the national character.—*Bampfylde Fuller. Nineteenth Century.* 66:1032. *December,* 1909.

In the civilization for which the child is preparing, science and religion are one and inseparable, and they may well be brought together in the school.—*John T. Prince. Educational Review.* 16:364. *November,* 1898.

If religious instruction is necessary to complete education, I think there is no escaping the conclusion that the state must assume some part of it in the common schools. —*Levi Seeley. Educational Review.* 15:134. *February,* 1898.

One of the strongest arguments for religious teaching in the public schools is the modern belief that religion should not be allowed to stand in the child's mind as a thing to be kept apart from his daily life.—*E. E. Cates. Education.* 42:613-14. *June,* 1922.

If religious instruction is not within the province of the public school but belongs to the home and the church, where is such instruction to come from for the children whose homes are neglected and who have no church affiliations?—*E. E. Cates. Education.* 42:612. *June,* 1922.

Most school systems of Europe have always recognized the necessity of religious instruction in the common schools and indeed some of them have made such instruction the chief corner stone of their educational practice. —*Levi Seeley. Educational Review.* 15:121. *February,* 1898.

That a free and highly civilized state should make the teachings of its sacred book practically inaccessible for purposes of instruction to the children of the public schools is a social phenomenon of rather gloomy significance.—*Edward J. Goodwin. Educational Review.* 35: 131. *February,* 1908.

The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country. —*Calvin Coolidge in a letter to E. E. Thompson. March* 31, 1927. *New York Times.* April 4, 1927.

It is more important to know what is good than what is true, for increase in intellectual development is not necessarily connected with increase of morality, and education which trains the mind at the expense of the will is a questionable education.—*Arthur MacDonald. Religious Education.* 10:68. *February,* 1915.

The prevalent optimism concerning the present condition of American education as a whole is broken by an almost unanimous confession of failure in one particular. The typical young American of today, it is generally admitted, does not know the Bible as his father knew it. —*Herbert W. Horwill. Atlantic Monthly.* 92:296. *September,* 1903.

The percentage of pupils entering high school has increased in 75 years from 1 to 80 per cent, and from high

school to college from 9 to 37 per cent, and yet criminals have increased in the ratio of 5 to 1. Would this ratio have been as great if the teachers had not been forbidden to read the Bible in school and to give religious instruction.—*E. E. Cates. Education.* 42:613. *June,* 1922.

Experience proves that knowledge does not insure good moral conduct, and history is full of instances which show that it takes an educated mind to make a clever rascal. Man, to be a real asset to society and of true benefit to himself, must not only be well versed in our modern intellectualism, but he must also be inherently good.—*Henry A. Geisert. Education.* 43:129. *November,* 1922.

The notion that public education should be secular grows out of the pre-biological mode of thought, which fails to recognize the unity of the pupil, of the teacher, and of the content of culture. Religious, as well as ethical, neutrality in the school is impossible. The prime necessity is that every teacher should be positively religious.—*George A. Coe. School Review.* 13:595. *October,* 1905.

Reading the Bible is no more an interference with religious belief than would reading the mythology of Greece or Rome be regarded as interfering with religious belief or an affirmance of the pagan creeds. A chapter in the Koran might be read, yet it would not be an affirmation of the truth of Mahomedanism, or an interference with religious faith.—*Supreme Court of Maine.* 38 *Maine* 399.

There has been a disposition to abandon the problem [of religious education in the public schools] as impossible of solution in this country, or, rather, to solve it either by wholly excluding the Bible from our schools, or by allowing simply the reading of portions of Scrip-

ture without comment. But this arrangement has not solved the question, nor does it satisfy anyone.—*Levi Seeley. Educational Review.* 15:122. *February,* 1898.

It is idle to say that religion and morality can be taught in Sunday schools or by parents at home. A religion once a week is not the religion of Christians; neither can men be formed and trained by talk on a Sunday afternoon. It needs the constant and continuous action and influence of parents and of teachers, from infancy to the age of reason and from the age of reason to the riper years of youth to form the mind, heart, conscience, will, that is, the character of a nation.—*Cardinal Manning. Forum.* 7:63. *March,* 1889.

Educators of all shades of religious belief lament the hampering restrictions which permit the child to be taught geography, but not about the God who made the earth; botany, but not about the God who clothed the flowers; physiology, but not about the God who built the man; astronomy, but not about the God who guides the stars; history, but not about the Divine Providence in human affairs; human laws, but not the divine commands for human conduct.—*Thomas C. T. Crain. Some Pleas for Adequate Religious Instruction for the Young. p.* 28.

The growing divorce between education and religion is in the judgment of many clear-sighted and responsible men one of the primary causes for the present distraught condition of the world. They believe that unless education can again be inspired by religious motives, and religion be given a place in education, under the new conditions of modern life, and in the light of modern science, comparable with that which religion once held, human civilization is in danger of further disaster and ultimate ruin.—*Luther A. Weigle. Educational Review.* 72:283. *December,* 1926.

In a recent address President [Charles W.] Eliot made a sweeping and fearful arraignment of the public schools because of the great prevalence of drunkenness, gambling, rioting, misgovernment, and almost every other form of vice and crime. However much we resent the arraignment, we all feel and know that in some way the public school has not touched and quickened the heart and conscience of the nation as we had hoped it would do.—*John W. Carr. Proceedings of the First Annual Convention of the Religious Education Association.* 1903. *p.* 138-9.

We come now to notice the objection from conscience to the use of the Bible in schools. It runs in this way: You may not require that the Bible should be read because the Papist, the Jew, the Mohammedan, the infidel, has conscientious scruples against it. The objection may be very summarily answered. The authority of the state may never be subordinated to the individual conscience. [which (1) is not true, (2) is no answer at all, and (3) is a complete denial and repudiation of religious freedom and toleration].—*Rev. Julius H. Seelye. Bibliotheca Sacra.* 13:740. *October,* 1856.

England and France are the two most important countries where a conscious and definite effort has been put forth to teach, in the public schools, a system of morality entirely disassociated from religion. The United States is the third great country where the introduction of a similar system has been attempted. Thus far the experiments have yielded very unsatisfactory results. The promoters of these plans have given various reasons for this apparent failure. The religionists, on the other hand, have maintained that the failure is well deserved because it is impossible to teach morality without the religious sanction.—*Rabbi George Zepin. Religious Education.* 10:261-2. *June,* 1915.

In order to make popular education truly good and socially useful, it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere and which, after this manner alone, can exercise all its beneficial influences upon our mind and life. —*Edward J. Goodwin. Educational Review.* 35:131. *February,* 1908. *Said to be a quotation from Guizot's History of Civilization in Europe.*

No child is taught anything by listening under compulsion to the reading of a book without note or comment. They [public school teachers] cannot teach religion in that manner with any greater success than they could teach grammar or arithmetic. In fact, the very custom of Bible reading may harm religion. If the Bible is God's word, it should be heard with reverence and a docile heart. If it is merely a human document, containing more or less well-authenticated facts of history together with a tribal code of morals, it has no more claim to respect than the works of Herodotus or Confucius, and the attempt to enforce reverence is rank superstition.—*America.* 36:469. *February* 26, 1927.

One of the most appalling facts in our social order is the prevalence of crime among the young people. The records of Marion county [Indiana] show that the majority of law breakers in that county are from eighteen to twenty two. From all parts of the Union reports indicate that youth is the criminal age. The remedy for this condition is to find the cause or causes underlying it and to direct our energies to remedial measures. The

causes may be grouped under three heads: Too much commercialized entertainment, lack of parental interest and authority, and need of religious atmosphere and education.—*Henry N. Sherwood. Addresses and Proceedings of the National Education Association.* 1925. *p.* 133.

The recent survey of the Indiana Sunday schools shows that ninety two per cent of our boys and girls have dropped out of Sunday school by the time they reach the age of twenty two. It is a strong fact that the criminal age is the non-going to Sunday school age and non-going to church age. Protestants in Indiana give, on the average, twelve hours of religious instruction annually to their children. Sixty two per cent of Indiana's population are not connected with any church. So long as this condition exists our youth will not be saturated with that moral and religious teaching which sends men and women out to do their part as law-abiding citizens of America. —*Henry N. Sherwood. Address and Proceedings of the National Education Association.* 1925. *p.* 134.

There is a disquieting omen in the fact that the religious training of the Sunday school is reaching not one in two, probably not one in three or more, of the New York children of Sunday school age. It is this fact—with a waning attendance—that has led to the passage of a law, supported by the educational authorities and by general sentiment, permitting the public schools to release the pupils one hour each week for attendance upon religious instruction outside of the school. The unanimous decision of the Appellate Division in support of the constitutionality of the permissive law gives hope that this plan, which has been found possible and beneficial in certain other States, may be adopted generally here. —*Editorial. New York Times. January* 8, 1927.

PRISONERS IN PENAL INSTITUTIONS
(Per 100,000 of total population)

Year	All Classes of Prisoners	Prisoners Under Sentence
1850	29.0	..
1860	60.7	..
1870	85.3	..
1880	116.9	98.7
1890	131.5	106.7
1904	..	99.0
1910	..	107.9
1923	..	94.6

—*Census Bureau. Prisoners* 1923: *Crime conditions in the United States as reflected in the census statistics of imprisoned offenders. p. 7.*

In America seven out of very ten boys and girls are receiving practically none [religious instruction] whatever. However, the situation is not quite so dark as this sounds, for America is waking up. The crime wave that is sweeping the country has so startled all her thinking citizens that judges, magistrates, bankers, and manufacturers, as well as clergymen, are asking themselves and each other two vital questions: "Where does the fault lie?" and "What is the remedy?" And almost with one accord they are putting their fingers on the lack of religious training in the lives of our young people as the crux of the matter, and are suggesting as the only possible solution the supply of this lack in one way or another. —*Emily J. Werner. Educational Review.* 72: 283. *December,* 1926.

Some of the earlier high schools offered *Christian Evidences* and *Butler's Analogy* as subjects of instruction. The middle of the nineteenth century approximately marks the passing of these and similar subjects, and the public schools became wholly secular so far as their curricula are concerned. It is true that certain agencies other than the public schools are attempting to

supplement their work by way of providing religious instruction. These efforts, however, are feeble and on the whole ineffective. While secular instruction has been greatly extended and enriched, religious instruction, within Protestant connections at least, has steadily declined in comparative, if not in actual, extent and effectiveness.—*John E. Stout. Organization and Administration of Religious Education. p.* 28-9.

Our children have fallen upon evil days, when neither the home nor the school has made provision for training in ways of righteousness, and when the churches and church schools are empty. In the United States there are 52,097,149 youth under 21 years old; 25,189,519 people of all ages in religious schools; 27,000,000 youth under 21 without religious instruction. 746,000 pupils in New York [city] receive no religious instruction. Crime is increasing among children. One in 14 boys, aged 12 to 20, is arrested and brought to court. Eighty five per-cent of our criminals are between 17 and 25 years old. The average age of the criminal has dropped from 25 to 20 years. Ninety per cent of the children brought to one court report that they never attended Sunday school. —*Margaret Knox. Addresses and Proceedings of the National Education Association.* 1924. *p.* 153.

The common school system withdraws the child from the influences which the law of nature has provided for its moral training and formation; and it substitutes, and can substitute, nothing in the place of the parental conscience, responsibility, love, and interest in the welfare and moral formation of the child. Children have a natural right to be trained and formed by the moral law. Schools without religion cannot give this formation, for morals are the relations between God and man, and between man and man. And these relations cannot be taught without teaching at least the religion of nature, and a knowledge of the Divine Lawgiver to whom we must give account.

This the state refuses to teach, and yet it withdraws the child from the control of the parent, thereby making it impossible for the parent to confide the child to teachers of his own choice.—*Cardinal Manning. Forum.* 7:56. *March,* 1889.

Cannot America tell us something in point? Religion is shut out from the class rooms of her national schools, and, however strenuous may be the educational efforts of religious societies, vast numbers of children grow up in the belief that in the doctrine of "getting on" is to be found the solution of life's difficulties, and that there is no room in man's stock-in-trade for ideals or aspiratious which cannot be valued on cash basis. At the same time, American life, public and private, has fallen more and more under the fascination of the dollar; not merely do the idle prize riches as the means of an extravagant and ostentatious luxury, but the workers regard their attainment as the one solid object that is worth a struggle. Students of human nature in America, whether Americans or foreigners, are oppressed with a sense of growing materialism, and amongst them there are many who, from the standpoint of a philosophic agnosticism regretfully attribute this weakening of the national character to the ostracism of religion from the national schools. —*Bampfylde Fuller. Nineteenth Century.* 66:1039. *December,* 1909.

The world today is in political and industrial chaos. Quarrels, contentions, hatred, brother tearing at the throat of brother, savage beasts in deadlock, is the deplorable spectacle which characterizes the history of humanity today [and always has in the past]. What causes capital and labor, right and left hand of advancement and progress, to assume the attitude and mutual retaliation; what prompts man to scheme so that by taking advantage of legalized infamy or ignorance he de-

prives his fellow man of what is rightfully his; what is the inherent cause urging the vilest creature on earth, the assassin of character, to rob others of their good name; what induces unfaithfulness among espoused couples; why does the thief carry on his noxious practices? Is it the lack of knowledge and learning? Indeed not, for some of our brainiest and best educated men are our cleverest unpunished rascals. Is it due to lack of science? By no means. Due to scientific inventions crimes are committed today which twenty five years ago were impossible. No; the root is deeper down, and our evils, whether international or national, local or personal spring from our failure to heed Christ's injunction, "If you Love me keep my commandments."—*Henry A. Geisert. Education.* 43:136. *November,* 1922.

I do not advocate the reading of the Bible and the use of prayer in the public schools if any one objects, because the reading of the Bible and the use of prayer in public schools is worship, and it is not the function of the state to conduct worship, certainly not to conduct compulsory worship, whether the worshipers are little children or grown men. I do advocate the use of the Bible in the public schools as a means of acquainting our pupils with the laws, the literature, and the life of the ancient Hebrews, because the genius of the Hebrew people pervading their laws and their literature and their life was a spiritual genius. The United States is more intimately connected with the Hebrew people than with any other ancient people. Our literature abounds with references to the literature of the ancient Hebrews; they are probably more frequent than the references to the literature either of Greeks or Romans. No man can read the great English or American poets or authors understandingly unless he knows something of his English Bible. Historically we are more closely connected with the Hebrew people than with the Greeks. Our free institutions are all rooted in the institutions of the Hebrew

people, have grown out of them as the result of the long conflict between their political principles and those of pagan imperialism. A man is not a truly educated man who knows nothing of the sources and fountains of our national life, and they are to be found in the Bible.—*Lyman Abbott. Outlook.* 68:221. *May* 25, 1901.

Owing to a series of causes, operating over a considerable period of years, knowledge of the English Bible is passing out of the life of the rising generation, and with this knowledge of the Bible there is fast disappearing any acquaintance with the religious element which has shaped our civilization from the beginning. . . The neglect of the English Bible incapacitates the rising generation to read and appreciate the masterpieces of English literature, from Chaucer to Browning, and it strikes out of their consciousness one element, and for centuries the controlling element, in the production of your civilization. . . I am not dealing with a problem that lies in the future, I am speaking of a condition which is at hand. We are impoverishing life and literature by striking out of our life and our reading one great monument of our literature, the source from which much of what is best in later centuries is drawn, the inspiration upon which the best English style has been built. My own feeling is that what has come to pass can only be described by one word, shameful! I regard it as shameful that we have permitted, blindly no doubt, this tremendous sacrifice of literature and life and knowledge because we cannot agree upon questions of religious and theological interpretation. How do you propose to teach American history without teaching the pupil who sits in front of you the controlling motive that drove the pilgrims to the New England shore? How are you going to teach anything that has happened since the breakup of the Roman empire without teaching that the controling element in most of it was the sum total of the conceptions and feelings which we sum up under the name of Christianity?. . . My contention is that we

have made it impossible for the pupil to understand history and literature as they really are, because we have eliminated from his reading and study that which has been from a very early period a controlling force in both. . . I want to make it perfectly clear that I am not talking about religious teaching in school; that I am not talking about theological influence in education; but that I am only protesting against sacrificing a knowledge of our civilization to theological differences.—*Nicholas Murray Butler. Journal of the Proceedings and Addresses of the National Educational Association.* 1902. *p.* 71-4.

NEGATIVE DISCUSSION

THE BIBLE IN PUBLIC SCHOOLS[1]

The Supreme Court of Nebraska has decided that the reading of the Bible and the singing of religious hymns in the public schools is forbidden by the Constitution of that State. We are not surprised; we are not grieved. The decision pleases us and we believe it to be good law and in the interest of both justice and religion. Our readers know perfectly well that we hold that in public schools supported by Christians, Jews and infidels, men of all faiths and no faith, and attended by their children, it is unfair and unwise to have any sort of religion selected and inculcated. We believe that it is the business of the Church and not of the State to teach religion; and for the Church to confess its incompetency and to ask the State, through such miscellaneous teachers as we have, to supplement its lack of service, is humiliating and shameful. We will trust and ask no tax-paid haphazard teachers to do the work of parents and the Church.

The evil of this perfunctory religious teaching is positive as well as negative. We know of a multitude of public schools in our cities where a large majority of the pupils are Jews, and yet they have been required to sing Christmas carols in December, purely Christian songs, to the indignation of their parents. Such a requirement makes the people foes to the public school system. In the time of Archbishop Hughes there was carried on a great conflict between Protestants and Catholics in this country, the Catholics protesting against the reading of the Protestant Bible as a required exercise.

[1] Editorial. *Independent.* 54: 2489-90. October 16, 1902.

They were told that this is a Protestant country and that if they did not like it they might stay away. That is precisely what they did. They started their parochial schools, which grew to a great system which seriously antagonize our public schools. They were right in their objection, for the King James Version of the Bible is a sectarian Bible, and must be so long as the Catholic Church forbids its use and requires that a Catholic version be used.

And yet the great principle which separates the secular function of the State from the religious function of the Church is only blindly seen by many good people. The summer school of the South, meeting in Knoxville last July, passed this resolution:

> Conscious of our dependence upon the God of our fathers, and believing that the highest and truest civilization can be attained only by following the precepts of the great teacher, Jesus Christ, we favor the recognition of the Bible in our public schools.

Our American doctrine of utter separation of Church and State is, however, now usually accepted, at least in theory, and it is generally agreed that reading of the Bible and religious exercises do not belong to the free public school. But some of those who with us would lead the Bible out by the front door with all honor, ask us to open the postern gate to let it creep in again unobserved. They tell us—and we hear it from college presidents and from teachers' conventions—that the Bible, banished as religion, must be brought back as literature. The Bible, they tell us, is the best and choicest of literature, and that it will never do to let the children grow up ignorant of it; and before they have the word *literature* well out of their mouths they begin to talk about the importance of the Bible to teach the elements of religion and morals. The International Sunday School Convention at its late meeting in Denver passed this resolution:

Whereas, The Bible is not only the inspired word of God, but also the world's greatest treasury of literature, and its reading is now excluded from most of the public schools of America.

Resolved, That the Executive Committee is instructed to appoint a Standing Committee, whose duty it shall be to consider what means should be taken in the various States and provinces to secure the reading of the Bible, without comment, in the public schools of our land.

Here the religious purpose is confessed, while the literary pretense is put forward. It is only the latter which the National Educational Association presented in its Declaration of Principles at Minneapolis:

> We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many schools, laws, and State institutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed.

Well, which is it, literature or religion? If it is religion, we will have none of it. There is a curse upon State religion. It makes men hate the Church. That is the persistent trouble in Italy, in Spain, in France, and now in England. Give us a free Church in a free State and let their scope be kept absolutely distinct. Trust no State to teach your children religion, and do not think to impose your New Testament Bible and your Lord's Prayer on Old Testament Jews.

Is it really literature and not religion that these gentlemen want? We do not believe it. It is not the literary charm, not the interesting stories, not the grandeur or the wit that they are thinking of, but the sacred character of the book, that is, its religiousness. Indeed, we do not hear of any such anxiety to have the "Iliad" read, or "Paradise Lost," or even Shakespeare, until we come into the higher schools in which literature is a special study.

But it is not as literature that we chiefly value the Bible. It is degrading to it to lower it to that level and make it a lesson of style or story. It is not the Beautiful

Bible but the Holy Bible. It is impossible to put it on any other basis. Call it literature if you will, but it will be considered and treated as a religious book, and that will be the real reason for introducing and teaching it. We do not want to smuggle the Bible into the public schools under a false pretense. It is our one great book of religion and as such let it be treated, the Church's sacred Book.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS[2]

The principle of religious instruction is authority; that of secular instruction is demonstration and verification. It is obvious that these two principles should not be brought into the same school, but separated as widely as possible. Religious truth is revealed in allegoric and symbolic form, and is to be apprehended not merely by the intellect but by the imagination and the heart. The analytic understanding is necessarily hostile and skeptical in its attitude toward religious truth. The pupil is taught in mathematics to love demonstration and logical proof, and he is taught in history to verify the sources and to submit all tradition to probabilities of common experience. The facts of common experience dealing with the ordinary operations of causality are not sufficient to serve as symbols of what is spiritual. They are opaque facts and do not serve for symbols; symbols are facts which serve as lenses with which to see divine things. On themes so elevated as religious faith deals with, the habit of thinking cultivated in secular instruction is out of place. Even the attitudes of mind cultivated in secular instruction is unfitted for the approach to religious truth. Religious instruction should be surrounded with solemnity. It should

[2] By William T. Harris, United States Commissioner of Education. *Independent.* 55: 1841-3. August 6, 1903.

be approached with ceremonial preparations so as to lift up the mind to the dignity of the lesson received. Christianity is indeed the religion of the revealed God, but there is no revelation possible to the mind immersed in trivialities and self-conceit. In religious lessons, wherein the divine is taught as revealed to the human race, it is right that the raw, immature intellect of youth shall not be called upon to exercise a critical judgment, for at his best he cannot grasp the rationality of the dogmas which contain the deepest insights of the religious consciousness of the race.

The advocate of the parochial school often urges by way of rejoinder his view that the secular branches ought to be taught in the same manner as the catechism, which teaches the dogmas of the Church by authority; and it is a fact in parochial schools that the influence of the dogmatic tone sometimes creeps into the secular recitations, and too much authority in secular studies prevents the pupil from getting at the vital points. He cultivates memory at the expense of thought and insight, for the best teaching of the secular branches requires the utmost exercise of alertness and critical acuteness of the intellect. The spirit of authority loves dogmatic assertion and the memorizing of the exact words of the text-book. It represses the investigating spirit and stifles independent thinking. Arithematic, algebra and geometry cannot be learned by authority. It is, in fact, a nearer approach to the divine to have an insight into the necessity of mathematical proof than it is to take the results of demonstration on authority.

In view of these differences between religious instruction and secular instruction, and in view of the contrast between the spirit of the school and the spirit of the Church, it is clear that the school cannot successfully undertake religious instruction; in fact, experience goes to show that the school fails to achieve success when intrusted with religious instruction, and it is cer-

tain that the Church becomes less efficient when it abates in any way the impressiveness of its ceremonial in its art and music and in its use of the language of the Bible in its ritual.

The doctrine of the divine human nature of the true God contains in it as a germ all of Christian civilization. All of the good things which form the power and the glory of civilization flow as a result from this doctrine—viz.: Science, the useful arts by which nature is conquered for the service of man; literature, history and philosophy—all these have a particular endowment derived from the religious doctrine of Christianity, and you cannot successfully teach them to a people that is bound to a heathen creed.

A mere nature religion does not admit of science, free thought and the control of matter and force by machinery, for these are the elements that the heathen mind worships, or dreads, with a mortal fear as evil demons, and the savage man spends his whole life in trying to propitiate them with ceremonies and sacrifices.

With the doctrine of the transcendence of the human soul, its separation from nature even while in the body, and in its immortal individual and social life beyond the grave, man attains a free attitude toward nature and may explore it not only without fear but with a confidence that it ought to be made of service to man in every one of its processes. Human invention may freely discover combinations through which the elemental forces—wind, water, fire, electricity and gravitation—may be harnessed for the use of man, nay, even for his comfort and for his amusement; that is to say, for his bodily wants of food, clothing, shelter and recreation—for his bodily wants as well as for his spiritual wants, such as intercommunication of all men with all men, sharing in all experience of life; sharing in all discoveries in science, in the use of all discoveries and inventions; sharing in all insights into the divine conduct of

the world or into the ultimate ends of nature and man, participating in the great deeds that tend to benefit the race.

It took long centuries to arrive, under Christianity, at the stage of conviction and insight which dispossessed nature of its demons, and reached the doctrine of a divine reason acting through beneficial laws. The earlier view was that of a divine power which could manifest its transcendence over nature only by occasional arbitrary interventions that set aside those beneficial laws. The opposition to science on the part of the superstition which is inseparable from nature-religions took a new form in the Hebrew religion, the religion of the Old Testament. The great doctrine of God's transcendence, on which depends man's freedom and immortality, was revealed first in the form of miraculous interference with the course of nature. God in the Old Testament was seen not so much as a Providence creating and nurturing individuality into freedom and responsibility through nature, as a God manifesting his independence of the world and of its laws by interference for occasional reasons with the order of nature. Hence, too, death, and its causes through pestilence, famine, floods, storms, conflagrations, accidents by sea and land have been dwelt upon in the past by religious teachers with more emphasis as revelations of divine power than the far deeper revelation of the divine in nature as creative and nurturing power.

Even the bare enumeration of Christian doctrines in language partly secular is sufficient to show the impossibility of their introduction into the curriculum of schools supported by public taxes. Even the doctrine of the existence of God implies a specific conception of Him, and the conception of the divine varies from that of the finite deities of animism to the infinite deity of East Indian pantheism and the Holy Bible. It varies from the pantheistic Brahm, whose concept is that of

negation of all attributes, to the Jehovah of the Bible who is self-determined and personal, but elevated entirely above nature. Mere deism is opposed to all of the creeds of Christendom. When we come to teaching a live religion in the schools we see that it must take a denominational form, and moreover it must take on the form of authority and address itself to the religious sense and not to the mere intellect.

The Church has through long ages learned the proper method of religious instruction. It elevates sense-perception through solemn music addressed to the ear and works of art which represent to the eye the divine self-sacrifice for the salvation of man. It clothes its doctrine in the language of the Bible, a book sacredly kept apart from other literature, and held in such exceptional reverence that it is taken entirely out of the natural order of experience. The symbolic language of the psalms, the prophets and the Gospels has come to possess a maximum power of suggestiveness, powerful to induce what is called the religious frame of mind. The highest wisdom of the race is expounded before the people of the congregation in such language and such significant acts of worship as to touch the hearts of young and old with like effect.

We must conclude, therefore, that the prerogative of religious instruction is in the Church, and that it must remain in the Church, and that in the nature of things it cannot be farmed out to the secular school without degenerating into mere deism without a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction.

The Church ceremonial that is the most elaborate will suffer least injury from the disenchantment produced by the higher criticism of the Scriptures and by the mechanical and atheistic interpretation of scientific discoveries. The great hymns of the Church, such as the "Dies Irae," the "Stabat Mater," and the galaxy of Latin

hymns which express all the phases of Christian feeling and thought, when well rendered by a fitting music that is religious to the core, furnish a perennial vehicle for religious instruction. One is to remember that religious music of the highest order is in process of composition in our time, altho painting and sculpture have not discovered how to retain religion in the realistic forms of art. Music and poetry yield themselves to religion, and the highest poetry and music have done this for hundreds of years. The true esthetic is the vestibule and forecourt of religion. One feels sure that the Church must not relax whatever of strict theological teaching it has in operation, and its theological seminaries must recover from the blighting effect of Kant's Third Antinomy. And I for one must think that those denominations which have least ceremonial should consider carefully the use and function of ceremonial, such as it is and has existed, in reaching the spiritual sense through its transformation of imagination and sense perception. Above all, the Church management must not rest in security on the belief that the time is coming when it may safely rely on an unsectarian instruction in the elementary schools for the spread of true religion, nor rely upon the re-establishment of parochial schools in place of free schools under Government control and supported by public taxes.

THE BIBLE, RELIGION, AND MORALITY IN THE PUBLIC SCHOOL[1]

It is not necessary to teach religion in the public schools, for the obvious reason that there are abundant other opportunities for such instruction. The family, the church, and the Sunday school can teach all that is necessary to understand any religion. The doctrines of

[1] By Austin Bierbower. Report of the United States Commissioner of Education for the year 1888-1889. Vol. 1, p. 627-8.

every church are few and simple; the evidences of Christianity are not many or difficult; the ceremonies and other religious duties are easily acquired; so that all that is known as religion can be quickly learned. We have, however, an entire day reserved for such instruction, and special seasons besides for its emphasis. The appliances for training youth in religion are out of all proportion to the extent and difficulty of such training. Millions of dollars are annually spent, gorgeous churches are erected, and eloquent clergymen are employed for this end. As pastors, Sunday-school teachers, class leaders, and deacons, nearly all the adult population are engaged in imparting their views in religion. Not only Sunday but every week day witnesses some meeting in nearly every church to promote religion, while countless benevolences furnish abundant exercise in practical religion. In no respect are men so thoroughly organized and equipped as in religion; and in their various religious societies and assemblies the youth are participants and recipients of instruction and discipline.

This, I repeat, is enough to impart the slight amount of training of which men are capable in religion; and those who are taught in religious schools do not get any more or better religious training than this, nor are they known to be better men and women in any respect than those who are trained in this way. Every church has appliances to train adequately its young independently of the schools, and to train them in exactly the kind of religion it wants taught; and no church admits that it is not competent for this task. Since, therefore, all the religious instruction needed can be given without encroaching on the week-day schools, it is a bad policy, as well as a piece of injustice, to insist on obtruding religion in the public schools as a bone of contention.

The people, however, are not restricted to the church and to Sunday for religious training. Every family

is a school and every parent a teacher; and in the family one can impart just such teaching as he wants learned. The simplicity of religion—its doctrines and duties—makes it particularly easy for home impartation, and what little more is needed can easily be had of the pastor or church, or from religious literature. It requires but little guidance to furnish youth with surroundings that will give them all the instruction needed. The religious newspapers, books, songs, and pictures are of easy acquisition; so that the day school need not be called on to furnish anything in the interest of religion. I say, therefore, that religious training can be adequately given, and is adequately given, without introducing it into the schools; although it is not a question for the schools or for citizens in their public capacity, whether it can be or not. Religion is a private concern, with which the State has properly nothing to do, and should rely on itself for its own success without taxing or restraining men in its interest; but the fact that it can be fully inculcated by private means removes all ground for insisting that it should be taught in the schools.

There is no occasion for even using the Bible in the schools. While it might be used without any influence whatever, good or bad, it can be read elsewhere abundantly, and is read in the family, in the Sunday-schools, and in churches almost daily, and is constantly discussed and quoted, so that the people are not left in ignorance of it. With an open Bible everywhere the Protestants ought not to insist on forcing it into the schools to the irritation of Catholics, Jews, and unbelievers, who have the same rights as Protestants in our public institutions. The fact that some regard it as a revelation from God does not justify them in forcing it on others who do not so regard it, or who believe it can not be safely read by the people. We do not neglect our duty when we fail to force it on others

as their duty. Protestants who think the Bible is not sufficiently read can teach it more at home, and in the church, and through the press. The little that is perfunctorily read in school is not important, and might be dispensed with without perceptible loss to the scholars, especially since most of them are at an age when it makes little impression, and since the same precepts are obtainable from other books or from the teacher. There is not enough to be gained from Bible reading to justify the quarrel that has been raised over it.

While, therefore, it is not a question for the schools, or for the people in their public capacity, whether the Bible will be sufficiently read if not used in the schools, still, its influences will not be diminished by excluding it from the schools, so that its use may profitably be relegated to the people in their private or church capacity, where it belongs. In communities where there is no opposition to its use there is no reason for thus excluding it any more than for excluding any other good book, and Catholics, Jews, and unbelievers can afford to let it be read and are injudicious in opposing it; but when they do oppose it others ought not to insist on having it. We are not the keepers of their judgment or their rights.

For the same reason we can dispense, without loss to religion, with devotional exercises in the schools. People can pray at home and in the church and wherever they are, and can pray silently even in school. In no other country is there so much praying at the opening of schools and meetings as in America; and while it is unobjectionable where the parties interested make no complaint, it is not necessary. We do not do it at all gatherings. In opening a bank or railroad office or commencing work in a factory we have no devotions. It is a usage of arbitrary application and they may be dropped from almost any assembly without a sacrifice of prinicple; and when objection is raised by interested

parties it ought to be discontinued, especially as it may be continued everywhere else. The amount of good that is done by such devotion is apt to be overestimated, especially as most of the children come from their morning prayers to school and return to other devotions in the family or church. Parents who insist on shifting their praying on to the school often neglect it at home, and in charging a public institution with their duties omit them themselves; so that in embarassing the schools they introduce neglect in the household. Devotion, like religion generally, will be better maintained if it is made a private charge; and if parents had to teach their children more they would learn more themselves. Devotion will lose nothing by becoming less a matter of State regulation.

But not only is it not to the interest of religion to teach religion in the public schools, but it is not to the interest of the other studies that religion be taught with them. Religion is a distinct matter, and may be taught alone, and they are each a distinct matter and may be taught alone. Especially is this so in teaching the elements, which are about all that can be taught of any subject in the public schools. It does not benefit the study of arithmetic, spelling, reading, penmanship, grammar, geography, music, drawing, Latin, or any of the other branches, to teach religion in connection with it. All the studies of the public schools are as independent of religion as of horse-racing. Its introduction can not modify one conclusion in geometry, or combination in chemistry; so that there is no more reason for associating school work with religion than for associating cooking with baseball; and there is no sense whatever in calling that institution "godless" which teaches such branches without religion. One might as well call insurance companies or banks "godless" because they have nothing to do with religion, or speak of godless kite-flying or musical festivals.

The only subject on which there is any apparent difficulty is morals; and in this the difficulty is only apparent, and results from confusion. Religion and morals are often confounded, as if they were the same, and as if the exclusion of one implied the exclusion of the other. The charge is commonly made that if the schools do not teach religion the scholars will grow up without moral training.

For there is no serious difference of opinion about right and wrong requiring any different instruction according to men's differences about religion. All men, no matter what their religion, or whether they have any religion, recognize the same virtues—truth, honesty, purity, love, politeness, etc. There is a greater unanimity on this subject than on almost any other. The few exceptions are trifling and of no practical concern, and of them I shall speak hereafter. At present I say that morality, on which mankind are essentially agreed, can be taught without religion, and should be so taught in the schools. The very fact that all men approve the same morality makes it obvious that no religion is necessary to teach it. If the Jew, the Catholic, the Protestant, and the unbeliever all accept the same virtues, it is clear that the religion of none of them is necessary for the inculcation of such virtues, and the inculcation of such virtues does not imply any damage to any of the religions. There must be some other and more common ground and motive to morality; so that morality can be taught without religion, and the exclusion of religion from the schools does not imply in the least degree the exclusion of moral instruction. That which all believe alike can be taught without offense to any. . .

It is sometimes claimed that the ultimate foundation of morality is in religion—the will of God, for example—and that unless this be taught we can not adequately teach morality. This, however, is a matter of speculative philosophy, like all other alleged grounds

of morality, and does not affect practical ethics any more than one's theory of the origin of man affects his choice of a tailor or cook. Whether the "will of God," the "order of Nature," "revelation," "utility," or "happiness" be the ground of morality is a question of metaphysics and not of morals, and should be referred to that science. No matter what view is taken of the metaphysical ground of right, all theories end in adopting the same practical virtues, which, as I have already indicated, are approved by all men; so that our speculative difference do not seriously affect our morals, and need not be taken into account in public training.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS[4]

In discussing this subject we must remember that our public school system had its beginnings in New England, when the colonies in that region had not fully broken away from the old traditions respecting the union of Church and State. In those early days, when the population was homogeneous, when Congregationalism was, in a way, the established religion of Massachusetts and Connecticut, which for two centuries were chief in producing the teachers of America, it was very natural that the Bible should be used in the schools, and that a religious exercise should open the work of every day. But in process of time the tides and tendencies of our national life have carried the American State on to the complete realisation of the secular ideal, the principles of which were implied in that independency for which our Pilgrim and Puritan forefathers stood. So that, at last, in the United States, by a more peaceful process than that followed in Europe, our revolutionary fathers established, not simply universal toleration, but perfect religious

[4] By Joseph H. Crocker. *Westminster Review.* 144: 203-13. August, 1895.

equality, by making it unconstitutional for any state to enact any law respecting an establishment of religion. The civil government of our land is subject to no ecclesiastical dictation, and the churches within our borders are subject to no civil authority in matters of belief. We have practically realised this secular ideal. With us, not only are Church and State absolutely separate from each other; the State attempts no religious functions, and possesses no religious dogma. The secular State is therefore, in the United States, an accomplished fact; and our civil institutions have, and can have, no ecclesiastical duties or spiritual offices. And while some of our courts have held that Christianity is, in a certain way, the law of the land, yet these decisions have, in the main, been very vague; and, so far as any of them have taken ground against the purely secular theory of our Government, they have misstated the genius of our institutions, while they have been condemned by the manifest destiny and essential spirit of our national life.

It is often argued that Christianity is a part of the law of the land, because our Puritan forefathers tried to set up on these shores a theocracy based upon the pattern found in the Scriptures. But people who so argue forget that the experiment was a failure; they forget also the history that we have made since that day. And what great men said on this subject, before we, as a nation, had completed our political evolution toward our manifest destiny as a secular State, is of no value or authority. Some things which cannot be ignored have happened since the days of John Cotton, or even Daniel Webster. And the position of Christianity in New England two centuries ago, to which I have alluded, is no more a precedent for us who live to-day than the behaviour of the men of that age respecting witches or heretics is a rule of action binding upon us. This question cannot be settled by appeal to precedent or technicality, or the authority of great names, but by the essential and inherent genius or

character of our people, as it progressively discloses itself in our national life. And the one thing that becomes clearer and clearer is that public opinion, social custom, and civil policy are declaring more and more emphatically for the Secular Ideal. And we must remember, what is so often forgotten by distinguished writers upon this subject, that there is a vast difference between what we, as a people, may be in religion, and what our institutions, as parts of the government, may attempt. As a people, taken in a mass, it is fair to say that we are a Christian community; but to the Government which we maintain we give no religious quality or function. It is proper to say that we are a *Christian people;* it is not proper to affirm that we are a *Christian nation.* It is equally improper to say that we have a *godless* or irreligious Government. The fact is that, with us, the State simply stands apart from these matters in absolute neutrality.

The religious beliefs of our people and the popular estimate of the Bible do not come into the discussion of the question, because the State has ceased to exercise religious functions. And this movement is not only irresistible, but beneficent. As Mr. Lecky remarks, "The secularisation of politics is the measure and the condition of all political prosperity." And we may add that the separation of the Church from the State is the measure and condition of all religious prosperity. The only way to make piety real and vital is to take it out of the reach of officialism and locate it in the individual heart. The secular State is, then, no sudden creation, the freak of frenzied enemies of religion. It has come out of the slowly accumulating experiences of mankind, as the political spirit has carefully and laboriously gone forward in its earnest quest for a Government that at the same time shall be best for the individual and for society, that shall give the Church the largest possibilities and the State the greatest political efficiency. The secular State is, too, the

creation of religious men, who have persevered in their course with noble heroism in the face of persecutions, and who have worked, with large views of humanity, and in obedience to the manifest teachings of history, to fashion a Government where politics shall be free from religious hatreds, and where the Church shall be free from the despotisms and corruptions of politics. We may lament, we may denounce; but the secular State is the expression and the outcome of a resistless tendency which will crush any man or institution that stands in its way and attempts to impede its progress.

Now, the secularisation of the State involves and necessitates the secularisation of its schools. Says Professor William H. Payne, one of the greatest of American educators: "The neutrality, or absolute non-theological character of the school, in all its grades, is but the application to the school of a rule that has prevailed in all our social institutions." The conclusion is self-evident. The State must have schools to educate its children, for no State can long endure whose children are not educated in hearty sympathy with its institutions and with its own fundamental principles. But, as the secular State, which our nation is, by manifest destiny and by the express declaration of its fundamental law, has no religion, it follows, as a necessity, that its schools can rightfully and lawfully have no religious instruction whatever. There is no possible escape from this logic. If we have a secular State, we must have a secular school. "Compulsory support, by taxation or otherwise, of religious instruction, is not lawful under any of the American constitutions," is the conclusion of Judge Thomas M. Cooley, one of America's greatest jurists. To demand that there be religious instruction in our public schools is virtually to demand that the State shall cease to be secular by establishing a religion and becoming ecclesiastical. Logically, there is no stopping short of a State religion, if religious instruction is insisted upon in the public schools;

for how can a State school teach religion when the State itself has no religion? The primary question is: Shall the State be secular or ecclesiastical? The school question is a minor problem dependent upon this. If we put religious instruction into the schools, we cannot logically stop until we put the religious dogma taught into our Constitution; but this would destroy our secular State. Let, then, every man who is in favour of religious instruction in our public schools consider well the implications of his demand. Does he want a State religion? If not, then his request is perfectly illogical.

While the public schools have been gaining in power and popularity among us very rapidly in the last thirty years, and growing in efficiency both on the moral and intellectual sides of their work, yet the opposition to them by the Roman Catholic Church has continued aggressive and bitter. A half-century ago [1845] Episcopalians and other Protestants made vigorous efforts to have the school funds divided *pro rata* among the different denominations; but these demands are no longer heard from these sources. The conviction deepens that the State has no right to raise funds that are to be passed beyond its control and divided among denominational schools. To tax people to support denominational schools is an ecclesiastical business; it is becoming a party to religious instruction. And a secular State can engage in no such business; it can never be the agent of any religious organisation. And yet, the State of New York has, in many respects, long been disloyal to these primary principles of true Americanism. The new Constitution recently adopted in New York puts a stop to the support of Sectarian Schools by use of public funds. And another conviction also deepens among the most intelligent church people, that even the denominational school of highest character does not afford the best educational environment for the training of the American citizen. It is true that today some Protestants, notably in the

Methodist and Presbyterian Churches, are making vigorous protests against the secular character of the common schools; and yet, the battle is mainly waged by ecclesiastics of the Roman Catholic hierarchy. How bitter, intemperate, and generally unjust, this attack upon our public schools by Catholic priests really is may be seen by consulting a little work prepared by a Catholic, for use as one of a series of educational manuals, and endorsed not only by the most eminent representatives of the Church in America, but commended by such men as the late Cardinal Newman. I refer to the book *The Judges of Faith*: *Christian* versus *Godless Schools,* where Rev. Thomas J. Jenkins has brought together the papal, pastoral and conciliar declarations against the school system, especially in the United States of America. A fair specimen from the pages of this book is the following extract from a declaration made by the Provincial Council of Oregon about ten years ago [1885]: "The wickedness of the present public school system consists in the exclusion of religious principle, of the worship of God, of the teaching of Christianity; it consists in the selection of bad and pernicious schoolbooks; it consists in the carelessness of teachers with regard to the language of their pupils—swearing, cursing, and profane expressions being a distinctive mark of public school children." A greater slander was never penned; and it is a misfortune to Catholicism in America that its priests indulge in such language. It is such words which keep alive sectarian prejudice and make it easy out of the mouths of its representatives to prove that the Roman Hierarchy is an enemy to our American institutions.

The charge of immorality and irreligion brought against our public schools is indeed a serious one. In the "Catholic World," November 1886, we read: "Secular education, as it is called, has had time even with us to prove itself; and what is the result? The infidelity, communism, and socialism of the age; lack of reverence

for all that has been considered sacred; the immorality of society that might shame a Sodom and Gomorrah—these are the fruits of secular education." Some Protestants, I am sorry to say, use similar language. This is a serious charge; but is it true? Where are the facts to support it? Our socialism is an importation; a poisonous fungus of foreign growth; a fungus produced, too, where a theological catechism is taught from two to six hours a week in very school. Our communists, as a class, have never been inside the public schools; and they are in no sense a product of our institutions. Our anarchists, as a rule, were reared where the State forces religious instruction upon its children; and of those American-born more have come out of the parish schools than out of the public schools. That some of our criminals are comparatively well educated is true enough, as might be expected in a land of general intelligence, but that their criminality is due to the public school system is one of the most irrational assertions that a human mind ever made. The causes of crime are many and deep-seated, while the moral character of each individual is the resultant of a great many tides and tendencies. To pass by the saloon, the coarse materialism of the age, political disorders, social disintegration—largely due to an enormous influx of immigrants of a low grade, and the break-up of a long-revered faith—and pitch upon secular education as the sole cause, is a blunder so ridiculous that nothing but the influence of blind bigotry can explain why any intelligent man should ever have committed it. And there are Catholic ecclesiastics among us, notably those of Irish birth or blood, prominent among whom is Archbishop John Ireland of St. Paul, who see the unwisdom of this language, and who, if not friends of our schools, are too wise churchmen and too loyal Americans to take positions so opposed to the dominant spirit of American life. And the recent utterances of the Pope's representative, Mgr. Satolli, have made us hope for a

more friendly attitude on the part of Rome toward this most sacred, important, and characteristic American institution—the American Public School, providing an absolutely secular but not irreligious instruction.

There is one thing in this connection often overlooked, to which attention needs to be called. The Roman Catholic argument against secular schools is, in its essential nature, and by logical implication, an argument against the secular State. The Catholic demand, if allowed, would compel our Government to go to Rome for orders respecting everything, or surrender not only its essential functions of education, but its very existence as an independent institution. The Catholics have the same objection to godless Governments as to godless schools. They hold to De Maistre's ideal,—that the spiritual power ought to control the temporal power. Their objections, brought against the secular schools, are equally applicable to the nation itself; and the Papal Hierarchy will not be satisfied until it has destroyed the secular State. If the Catholics succeed in closing the public schools, they will restate and reapply their old argument, thus: We object to paying taxes to support a godless state. No compromise will satisfy them—neither rejecting the Bible nor introducing the primary affirmations of universal religion. Rome temporarily accepts the inevitable, but never compromises. The real question at the bottom of all this agitation is, shall we maintain our secular State, or go back to the Dark Ages? Whenever discussing the school question, we must always remember that it is only a subordinate part of that larger problem. And it will be well if careless critics of our public schools lay to heart in this connection a solemn warning. Let such persons remember that by these very denunciations they are putting a club into the hands of Catholics by which they will strive to strike down, not simply the secular school but the secular State. They even now quote with great glee these Protestant criticisms of the public schools. Our

secular schools are far from perfect, but, on the whole, they are the best that the world has ever had, and their underlying policy must be maintained if we keep the secular State. So, unless one wishes to become a coadjutor of Rome, let him support and improve, but not malign, the common school system. The American State guarantees to all the right to believe as they see fit respecting religious problems, but it grants to none the liberty to imperil its own life. As the State, by manifest destiny and organic law, is secular; as it must educate its children to preserve and perpetuate its own life; and as its schools must be as secular as its own character, having no religion of its own to put into its system of education, it follows of necessity that an attack upon our public school system is, by implication, an attack upon our Government. Every one is free to criticise the schools for their improvement, but no one has any right to attack them in order to destroy them.

In the last ten years various attempts have been made to conciliate the Roman Catholics and bring them into closer union with the common school system. Originally in Poughkeepsie, New York, and more recently in Faribault, Minnesota, the School Boards made arrangements with the priests for the occupancy by the public schools of buildings belonging to the Catholic Church, granting the right of Catholic teachers to keep Catholic children after the regular school hours for instruction in the Catholic catechism. For obvious reasons these experiments have not brought the peace desired. A successful solution cannot come along this line. The Catholic teacher who keeps a part of her pupils after school hours in the same room for an exercise which, by necessary implication, is of a more sacred and valuable character than the other instruction, subjects the children of Protestants to a needless irritation or an unfair influence. In Western Pennsylvania an attempt has been made to have Catholic Sisters employed as teachers in the public

schools. There certainly ought to be no discrimination against the employment of Catholics as teachers, and Catholics are found among our teachers everywhere. But when it comes to putting any person in the schoolroom who wears a peculiar religious habit or costume, many people protest and rightly urge, I think, that this very fact gives an undue prominence to a certain religious system and ideal—a prominence not consistent with the necessarily secular character of our schools.

As these principles respecting the secular character of our Government, and therefore the necessarily secular character of its schools, have in recent years been more fully realised, the former religious exercises, which for a time lingered in many of our public schools, have been wholly discontinued, until now even the old perfunctory Bible reading at the opening of the school has been quite generally abandoned. And all this has come about, not so much by legislative enactment or public discussion as by the silent outcome of experience—the recognition, on the one hand, that this formal exercise was worse than useless, and on the other, that it was out of place in the school maintained by a secular State. So that to-day, in a vast majority of our common schools—a majority constantly increasing—there is no attempt to give the school a religious character by prayer or Scripture-reading; though the singing of national and other appropriate songs is general; while many teachers strive, and very successfully, to give to their schoolroom the spirit of earnestness by reading some passage in literature aglow with ethical passion; or by telling the story of some great character who has served powerfully as an inspiration to nobler life. It must be borne in mind that there has never been with us any systematic or catechetical religious instruction in our public schools. We have never gone beyond a reading of the Bible without comment.

And this brings us to the last phase of this subject upon which the American mind has been declaring

itself—What place has the Bible in the schools of the secular State? As a religious revelation, or the source of dogma, no place at all. For the secular State cannot be the patron of any dogma, or the custodian of any revelation. There is no going behind this fact. It may be obscured by sophistry, or condemned by sentimental prejudice, but the fact itself cannot be removed. The Bible as literature, to be read as literature, has the same place in the public schools as Shakespeare or Homer. To read Job is as legitimate as to read Hamlet, if it be read just as Hamlet is read. But the Bible has no place in the public schools as an authoritative statement of religious ideas, or as a means of worship. This follows of necessity, because the State, being secular, can have nothing to do with a religious service, or with religious instruction. To assert that the Bible ought to be read as a religious exercise is equivalent to asserting that the State ought to have a religion. That thrusts upon us the problem, What religion shall the State adopt? Even lovers of the Bible here in America do not want to go as far as that; but, to be consistent, they must go as far as that, or cease to claim a place in the public schools for the Bible as a religious revelation. The secular school is not an enemy of the Bible. It simply refuses, in loyalty to the constitution of the secular State, of which it is a part, to make any formal religious uses of the Bible. This policy does not exclude the Bible from the schools; it simply excludes certain ecclesiastical uses of the Bible.

Many urge that the Bible may be so used, because it is not sectarian, but simply religious. But this does not touch the point. The secular school must be more than non-sectarian; it must be religiously neutral. The Bible-reading may be non-sectarian; but if engaged in as a religious exercise, if the Bible is treated as a revelation, it is contrary to the spirit and law of the secular State, however frequently it may be done. We hear it said that stopping such Bible-readings is practically closing the

fountain of civilisation from which our fathers drew their inspiration. Now, without giving any estimate of the Bible as a civilising agent, we may safely say that our forefathers got whatever they did out of the Bible by a very different process than the Bible-readings which we are asked to have put in the public schools. What they got out of the Bible they obtained by a prolonged private study, not from the formal reading of a few isolated verses by the schoolmaster once a day during term. This form of argument does our forefathers injustice; and, were they able to speak to us, they would denounce the assertion that such Bible-readings were the fountains of their civilisation. And while there are a hundred thousand pulpits and a million Sunday-school teachers engaged in enforcing Scriptures in our land, it is folly to claim that ceasing to use it for religious purposes in the public schools is depriving our people of the Bible. We hear it said also that it is wrong for our public schools to teach the history of Cæsar and rule out the history of Christ. But the story of Jesus' life, when taught as Cæsar's life is taught, is not ruled out. It is only the dogmas which cluster about Jesus that are ruled out; and if such dogmas clustered about Cæsar, they, too, would be ruled out. It is needless in the discussion of this subject to consider the character of the Bible. It is unnecessary, for instance, to show that some of its ideas of nature are contrary to those taught the child by science; that some of its morals are barbarous; that its historical statements are often conflicting and incorrect. The whole question turns upon the fact that such Bible-reading as is demanded, being a religious exercise, is contrary to the spirit and law of the secular State. The whole argument lies, not against the imperfect character of the Bible, but against its ecclesiastical use in a secular school.

Four years ago, the Supreme Court of the State of Wisconsin delivered an epoch-making decision upon this subject. The judges who then constituted that Court

were not only learned jurists, but also men of positive religious convictions. The decision was unanimous and decisive: that the reading of the Bible in the public schools, as a part of a religious exercise, was unconstitutional and contrary to the spirit of our American institutions. This decision made a profound impression; it has had a very powerful influence. While some of the narrower dogmatists in various churches at once condemned it as revolutionary and unchristian, still it has been widely accepted as a just decision—as the only one that could be made in loyalty to the fundamental character of our Government. Two recent incidents illustrate the truth that the national consciousness is becoming clear and strong in this precise direction. The Attorney-General of the State of Montana, Hon. H. J. Haskell, has in a recent decision taken the same positions and affirmed the same principles as those occupied and asserted by the Supreme Court of Wisconsin. In a recent sermon, Rev. Dr. Teunis S. Hamlin, of Washington, D.C., one of the most prominent clergymen of the Presbyterian Church, forcibly advocated the complete secularisation of our schools in the line of what has here been written; and he is only one of an ever-increasing cloud of witnesses to the wisdom and justice of this policy.

The fact is, that our public schools, without text-book on ethics or formal moral instruction, are efficient training schools of character in more ways than one.

1. Moral lessons are impressed upon the pupil by all the educational material which he there uses. Moral sentiment is held in solution by the reading-books, which are full of the choicest specimens of the world's literature. In every mathematical operation, the necessity of exactness, fidelity, and veracity is enforced. In historical studies, moral laws are illustrated upon a large scale, and moral qualities are made impressive by the lives of great men. All these facts are sources of moral influence which play continually upon the pupil's nature like a tonic

breeze. And this training is all the more efficient because it comes informally and operates independent of any preachment. To remind children continually that they are in this way becoming moral, would destroy that good influence and arrest their growth in character. So that to turn away from this vital training to a set exercise, observed for the sake of being good, would be a great misfortune. It would make our schools far less moral.

2. The discipline of the school in itself affords a very precious training in morals. We doubtless seldom realise how much is gained for higher civilisation by the attendance of a child for even six years upon our public schools. There he is put during his formative period of life into an atmosphere and under a discipline which afford him training in nearly all the rudiments of good citizenship. Let us enumerate a few of them: punctuality and habits of order; the lesson of obedience and reverence for the rights and feelings of others as human beings; the sanctity of property and the necessity of truthfulness; a manly bearing and respectful speech; the consciousness of independence, tempered with the recognition of communal interests and obligations; the steadiness of purpose cultivated by task-work, and the importance of fidelity, illustrated by every recitation; the sentiment of equality and the feeling of justice enforced by the constant pressure of experience;—these and other moral qualities of highest moment are for ever being imparted by the vitalising conditions of the school.

3. The personality of the teacher is the chief source of moral influence. The presence of the teacher, if a proper person for the position, is worth more than a thousand text-books, though they all may be as good as the Sermon on the Mount. In the casual judgments which the teacher passes upon persons and events; in the patience and self-control which he exercises upon himself, and which spreads from him by a subtle contagion until it infects with moral health every pupil; in the looks of

approval and disapproval with which he meets the behaviour of children; in the decisions which he passes upon the conduct of those under his control; in the tones with which he speaks to the dullest girl or the most timid boy; in the forgiveness which he enjoins and practises; in the veracity which he displays and the sincerity which he inspires; in the kindness which he bestows and the self-sacrifice which he recommends—in all these acts and attitudes the true teacher makes his school a school of applied morals where character really grows.

Shall, then, our public schools teach a formal moral code? No, rather let them possess a moral atmosphere derived from the personality of the teacher. For there is only one way to increase the moral power of the school, and that is, not by creating didactic machinery, but by investing in noble teachers. Place a Horace Mann or a Thomas Arnold in a schoolroom, and that school will possess more moral power than resides in all the ethical handbooks in the whole world. We must, then, put our faith and our money into teachers of the very highest character; and we may be sure that where they are there will be moral culture ripening noble manhood and womanhood, for more powerful than everything else is moral life itself.

When we lift up our eyes to discern the deepest movement of modern history, and bend our head to hear "the tread of men in fulfilment of the great distinies of the race," what we see is the slowly uptowering modern state, where law is free from ecclesiastical dictation and politics from sectarian rancour; where education is free from theological despotism, and science from the yoke of tradition; where every man shall be secure in the exercise of his religious convictions, and where no man shall be obliged to contribute to the support of a dogma which he disbelieves; and also, where religion, divinest daughter of Heaven, unmolested in its own kingdom, shall be free from bureaucratic dictation, and the corrupting entangle-

ments of political strife; and what we hear is the chorus of multitudes, like the mighty roar of Niagara, all pleading for what has proved the providence of God, that every man be given a chance to find and live the good, the true, the beautiful, in his own fashion, as long as he does not trespass upon the rights of others. To the pattern of the modern state our courts have fitted their decisions; to the prophecy of the ages our Government has given a local habitation. And as we bend our ear to catch the faintly whispered demand of the myriads of children yet unborn, we hear the divinely urgent exhortation: Guard for us the public school from priestly tyranny and dogmatic zealotry, from ecclesiastical dictation and the poison of sectarian passion; preserve it in all its sacred freedom and truly catholic functions; protect it as the organ and oracle of the humanity of man; and finally, hand it down to us as the seed plot of patriotism, more efficient for citizenship because dogma is not there, and more friendly to religion because no unwise use of the Bible or the Catechism is there attempted.

THE USE OF THE BIBLE IN THE PUBLIC SCHOOLS[5]

The case for teaching the Bible in the public schools is not so simple as it looks upon the face of it. Every earnest Christian man wants his children taught ethics and religion, and it would be highly desirable if these subjects could be properly taught in the public schools. Similarly in the case of the Bible. Since Christian families have very largely given up the old-time daily use of the Bible, as well as the habit of holding family prayers, the child's knowledge of its teachings is very largely limited by what is imparted in the Sunday school and other educational institutions. But the conclusion that the Bible should be taught in the public school is

[5] By Shailer Mathews. *Biblical World.* 27: 59-62. January, 1906.

hardly to be drawn from this major premise. There is a minor premise to be established; namely, that the day school can be trusted to teach the Bible in a manner which, on the whole, will conduce to the religious development of its pupils. I can imagine a school in which such instruction could be imparted, but I am equally convinced that such a school would be exceptional and, as a rule, impossible. Something more than a perfunctory reading of certain selected passages is implied by such an ideal state of affairs. Such a school would be taught by a teacher thoroughly in sympathy with the spirit of revelation, and one, further, possessed of at least the rudiments of training in the study and teaching of the Bible.

A distinction needs to be drawn, at the very outset of any discussion of this subject, between such teaching as is possible in a country like Germany, where there is a state church, and where the use of the catechism is a part of the training for citizenship, and the United States. It is easy enough to induce pupils to commit to memory matter on which it is necessary for them to pass examinations for the purpose of being promoted, but religious instruction is quite another thing in a country like the United States, where there is no state religion, and where a state religion is impossible under the constitution.

1. For, in the first place, to teach the Bible is something very different from using the Bible for devotional purposes at the opening of school, and from having the pupils commit to memory certain selected passages. There can be no reasonable objection to either of these two uses of the Bible in any school where, as is generally the case, the teacher would adopt a reasonably reverent attitude toward the book. If this were all that were meant by the use of the Bible in the public school, the matter might be well closed at this point, provided only the rights of such persons as do not wish to have their pupils taught even this much of its contents were recognized.

2. But, secondly, to have the Bible taught universally is to put a premium upon misuse of the Bible and false ideas of its significance, and this for these reasons:

a) There are public-school teachers who do not believe in the Bible, and some who do not believe in religion of any sort.

b) There are many other school-teachers whose ideas of the Bible are exceedingly crude, and whose instruction would be almost certain to create either a prejudice against the Scriptures or such views of them as would be positively injurious to the religious development of a child when he reaches maturity. It would be impossible for the teacher to disassociate the instruction he gives from the Bible from his or her own religious beliefs or unbeliefs. More so-called infidelity is already born of wrong teaching of the Bible than from almost any other source. Why should we seek to increase the difficulty?

c) Universal teaching of the Bible in public schools would create disturbance in all circles of citizens. Protestants certainly would not wish their children taught by Roman Catholics, and Roman Catholics just as certainly would not want their children taught by Protestants. Jews would not want their children taught by Christains; Christians would not want their children taught by Jews. Secularists—to use the English term—would not want their children taught any form of religion, and certainly religious people would not want the Bible taught by those who absolutely disbelieved in it. If it were possible to segregate classes after the fashion of the parochial school, so that the religious predilections of the parents could be recognized by the instructors, this objection might be, in some degree, overcome; but this segregation is obviously impracticable. In public schools, as they actually exist, any teacher who really believed in the Bible would find it impossible to teach it neutrally, and would inevitably do violence to all the religious prejudices and enthusiasms represented among the pupils. Recall the present condition in England resulting from the Education Act.

d) There is an increasing number of persons who do not want their children taught any form of Christianity whatever. We may ourselves bemoan such a condition of affairs, but it must be recognized that if the state has no right to compel me to have my child taught atheism, neither has it any right to compel the atheist's child to be taught my faith.

3. It is not enough to say in reply to these objections that the Bible would be taught merely as a piece of literature. From my point of view, this is worse than not teaching it at all. The Bible, of course, is splendid literature, and it ought, in justice to itself, to be taught as such; but to teach it simply as such is to do it injustice, and to force upon an entire generation a wrong concept of its real significance. One needs to study the Bible in some other way than he studies ancient mythology or history. We prostitute it when we seek to have men study it simply to be able to explain passages in Milton and in Ruskin and in James Russell Lowell. It is a great misfortune that such references are not understood, and it would be a serious mistake for the teacher not to explain such references when they are met in studying English literature; but this is very different from saying that the Bible should be treated simply as literature. The Bible is not simply literature; it is not simply the history of a splendid religious experience of the Hebrews and of the early Christianity. It is that, of course, but it is something more. It is unworthy policy to teach it as an ancient literature in order to give surreptitious religious instruction. To use it in any other way than as an avowedly religious agency is not only to miss its real intent, but is to injure its efficiency as such a religious agency. Do men love Plato after they have used his works to illustrate a Greek grammar?

4. Some of these objections could be met by the appointment of an instructor whose position should be like that of special instructors in drawing or music; but

the more fundamental difficulties would be left. Some of them might be met further by excusing certain persons from such biblical instruction as a properly trained teacher might give. This is, however, impracticable, and is contrary to the general principle which it is sought to establish. On what principle would such exclusion be based? And would the parents of the excluded children approve the payment of such teachers?

5. We do not want the state to interfere with religion in any way, and we do not want religion to be made in any way a department of the state. It is not enough to say in reply to this that the matter under discussion is the teaching of the Bible, and not the teaching of religion. As has already been said, the two must be inseparable. Who would choose the teachers of the Bible? What prejudice would be aroused in their selection! Is the ordinary school administration of our towns and cities to be trusted in the selection of religious teachers? For my part, I certainly should not want to be forced to have my children instructed in religion by persons who owed their position, even in part, to political pull.

6. The experience of countries where such teaching is compulsory is not favorable. Is public morality any higher in Germany and Great Britain than in the United States?

7. Elemental morality and the duties of citizenship can be taught without teaching the Bible and without introducing theological issues. Any person who is fitted to teach in the public school is fit to teach boys and girls to be honest and pure, and to look upon civic duties as sacred; but the teaching of the Bible as a part of religion, which is the only way in which it should be taught, must be left where it belongs—to the family and to the Sunday school and to the church. In the improvement of these agencies lies the largest possible promise of the better religious future.

BRIEF EXCERPTS

The free enjoyment of religious worship includes freedom not to worship.—*Supreme Court of Illinois.* 245 *Illinois* 340.

The morality of an age is moulded by the interests of the ascendant class.—*Frederic C. Howe. Privilege and Democracy in America. p.* 244.

Virtue is not a science, much less is religion a science, and neither can be taught at all.—*Noah K. Davis. Forum.* 2:606. *February,* 1887.

The place for this [religious] instruction is in the churches.—*Margaret Knox. Addresses and Proceedings of the National Education Association.* 1924. *p.* 156.

A [German] state inspector of schools said to me, "The domination of the church is our greatest obstacle in the path of educational progress.—*Paul H. Hanus. Education.* 27:74. *October,* 1906.

Our public schools are not godless or non-Christian and any attempt to make them appear so is, in my opinion, based on ignorance or wilful misrepresentation. —*Paul H. Hanus. Education.* 27:74. *October,* 1906.

The reading of the Bible in school is instruction. Religious instruction is the object of such reading, but whether it is so or not, religious instruction is accomplished by it.—*Supreme Court of Illinois.* 245 *Illinois* 346.

In countries where Bible instruction is made a part of the required course of study, there is an appearance of a want of reverence in treating the Bible in some schools.—*John T. Prince. Educational Review.* 16:364. *November,* 1898.

Religious exercises in our public schools may please the majority, but they wrong the minority. In plain language they discriminate.—*Central Conference of American Rabbis. Why the Bible Should Not Be Read in the Public Schools. p.* 5.

I am one of that large number who do not hesitate to declare as emphatically as they can that explicit, formal instruction in religion in the public schools is undesirable, impossible, and unnecessary.—*Paul H. Hanus. Education.* 27:12. *September,* 1906.

It was through the teaching of the homes and Sunday schools that the Bible came into its dominant place in early American life. Everything was not left to the public schools. It need not be now.—*Editorial. New York Times. May* 2, 1925.

One might well question as to whether the discontent which would be certain to arise of literary criticism were applied to the Bible in the schools would not more than offset the benefits derived therefrom.—*J. Herbert Blackhurst. Education.* 43:382. *February,* 1923.

The public schools of America have been severely attacked by selfish and vested interests at different times and from various angles. . . Our public schools are attacked bitterly because they are said to be godless.—*Leon W. Goldrich. Addresses and Proceedings of the National Education Association.* 1924. *p.* 145.

With these [three] exceptions, these [nineteen] college presidents are unanimous in their report that college experience justifies the statement that the character produced by our public schools is, measured by moral and religious standards, as high as that produced by private schools.—*Outlook.* 75:629. *November,* 14, 1903.

We cannot doubt that the use of the Bible as a text book in the public schools, and the stated reading thereof in such schools, without restriction, has a tendency to inculcate sectarian ideas, and is sectarian instruction, within the meaning and intention of the constitution and the statute.—*Supreme Court of Wisconsin. 76 Wisconsin* 199.

We have an institution charged by society with the duty of satisfying the religious interests of mankind—the church. If the church does not do its duty in this respect the remedy is not in shifting that duty to the school, but in insisting that the church shall do its duty. —*Paul H. Hanus. Education.* 27:76. *October,* 1906.

The public school, like the state under whose authority it exists, and by whose taxing power it is supported, should be simply a civil institution, absolutely secular and not at all religious in its purposes, and all practical questions involving this principle should be settled in accordance therewith.—*Rev. Samuel T. Spear. Religion and the State. p.* 384.

The greatest need in our public schools is not a catechism on which all teachers can agree, but a spirit of loving and earnest obedience to the laws of nature, that is of God, and such a wise and tactful direction of school life as will inspire more of that spirit in the boys and girls and guide it in wiser and more intelligent directions. —*Editorial. Outlook.* 86:276. *June* 8, 1907.

The sort of horizontal reduction enacted in some states, that the Bible be read without comment, is a concession that is a confession. But what is the Bible? Does it exclude the Apocrypha? The Romanist says, "No." Does it include the New Testament? The Jew says, "No." The concession stops short of justice.—*Noah K. Davis. Forum.* 2:601. *February,* 1887.

We have had our public schools for so long that we accept them as a common place. But we do not appreciate that the high schools are raising millions of citizens to an educated estate which was known to only a limited number a few years ago. The effect of this infusion of culture into our life is beginning to make itself felt. —*Frederic C. Howe. The City the Hope of Democracy. p.* 285.

It is not as literature, but for religious purposes that the Bible is wanted in schools by those who advocate its restoration. Indeed, President Butler laments that the decay of the *religious* sentiment has followed the giving up of Bible reading, and it is to recover this religious spirit that he wants it restored. But this is not the business of the public school.—*Editorial. Independent.* 54: 2090. *August* 28, 1902.

In so far as irreligion and lawlessness are characteristic of modern American life, we must look elsewhere for the causes than to the public schools. We must look, on the one hand, to the inefficiency of homes and churches; on the other hand, to the efficiency of the saloons and the gambling houses, and perhaps also to the type of character which the later immigration is landing on our shores.—*Outlook.* 75: 629. *November* 14, 1903.

[More than] seven eighths of a child's time, surely, is time enough to find opportunity for religious instruction at home, in church, and in Sunday schools. Nor does it seem necessary to argue that the teaching of religion can be better done at home and in the churches. It has been the strength of the public school system in this country that it did not attempt to reach past the teaching of secular knowledge into the teaching of spiritual things. —*New York World. Literary Digest.* 86: 32. *July* 18, 1925.

I can well understand how the reading of the Bible without oral comment or exposition, but with the more impressive comment of tonal inflections, postures of the body, gesticulations, the deliberate rising and falling of the voice, and the upraising of eyebrows, might easily help the fundamentalist Christian in the teacher's chair to utilize the public school system for the evangelizing of all the children who do not belong to his particular school of religious thought.—*Rabbi Louis Wolsey. Christian Century.* 43:652. *May* 20, 1926.

The teaching of religion is the work of the churches and not of the state. If for any reason it has fallen into neglect, the duty of repair lies upon those organizations which have been formed for the express purpose of the spread of Christianity. It is well for the churches themselves that they should be thrown upon their own resources in this respect, and cease hoping to obtain assistance from Cæsar in the establishment of kingdom which is not of this world.—*Herbert W. Horwill. Atlantic Monthly.* 92:303. *September,* 1903.

The Council of the Religious Education Association, believing that the public schools should promote the development of the moral and spiritual unity of the American people, deprecates all attempts to compel by legislation the reading of the Bible in these schools. Such compulsion, by producing civic discord, tends to defeat its own purposes. It is the compulsory feature to which we are opposed.—*Resolution adopted by the Council of the Religious Education Association, March* 19, 1920. *Religious Education.* 15:233. *August,* 1920.

A state giving welcome to all creeds cannot in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this republic. Even if

such teaching could be given without doing violence to this principle, there would be danger in many communities of engendering hatreds which might outweigh or defeat all the good sought by the compulsory reading of the Bible.—*Editorial. New York Times.* May 2, 1925.

The charge that the public schools are irreligious and tend to irreligion and immorality appears to us to be based, not on any careful investigation of the results of public school teaching, but as a tacit argument which may be thus expressed: The public schools are irreligious; the age is irreligious; therefore the public schools produce the spirit of irreligion. Occasionally the conclusion is even more remote from the premises, thus; America has public schools; America is lawless; therefore public schools produce lawlessness.—*Editorial. Outlook.* 75:629. *November* 14, 1903.

The only means of preventing sectarian instruction in the schools is to exclude altogether religious instruction, by means of the reading of the Bible or otherwise. The Bible is not read in the public schools as mere literature or mere history. It cannot be separated from its character as an inspired book of religion. It is not adapted for use as a text book for the teaching, alone, of reading, of history, or of literature, without regard to its religious character. Such use would be inconsistent with its true character and the reverence in which the Scriptures are held and should be held.—*Supreme Court of Illinois.* 245 *Ill.* 348.

In view of the wide-spread misrepresentation of the general moral status of the boys and girls of America, a survey recently made by the Kiwanis club of New York city is both interesting and illuminating. Under direction of an expert, trained in making such a survey, members of the Kiwanis club found that juvenile delinquency

in New York is less than fifty per cent of what it was ten years ago. This finding is supported by the report submitted by the Children's Court revealing that in 1925 2,179 juvenile delinquents were committed to reformatory institutions as against 3,682 in 1911.—*Welfare Magazine.* 18:112. *January,* 1927.

Owing to the religious implications of the Bible it is impossible to teach it even as literature or history without becoming involved in questions of acute controversy. It is a thin and ineffectual criticism which concerns itself only about an author's manner to the neglect of his matter, and any teaching of literature which limits itself in the same way is equally unprofitable. But the moment the matter of the Bible is seriously considered strife is inevitable. Nay, in these days it is more difficult than ever before to treat even the manner of the sacred writers without provoking an acrimonious religious discussion. —*Herbert W. Horwill. Atlantic Monthly.* 92:298. *September,* 1903.

A strong advocate[6] of views contrary to those here maintained argues in general thus; "The religious instruction of a people is indispensable, not merely to their welfare, but to their very existence. The undertaking is of such transcendent importance to the state that it cannot afford to leave it in any other hands than its own. Hence the state should provide religious instruction, for its own preservation." This is rather an argument for the reunion of church and state, and against religious liberty; for the more simple and comprehensive, yet equally logical, conclusion would be: "hence, the state should promote a religious establishment."—*Noah K. Davis. Forum.* 2:605-6. *February,* 1887.

[6] Julius H. Seeley, then president of Amherst College. *Forum.* 1: 427-33. July, 1886.

As in the case of its literary merits, it is here also to be regretted that the Bible cannot be used more freely in moral training. I believe however that the loss is not as great as we are at first inclined to think; for those moral principles have been so diffused through literature and moral philosophy that they are the common property of all and can be taught with little or no reference to their origin. Then, too, modern psychology is beginning to point out that successful moral instruction is not so much a matter of directing the child's reading and thinking about moral principles as it is a matter of guiding the child's activities along lines which are in keeping with those principles.—*J. Herbert Blackhurst. Education.* 43: 383. *February,* 1923.

Reasoning from the nature of religion, the right of religious liberty, the supremacy of God's authority, the imperfections and inadequacy of civil government, the evils which have arisen from its attempt to perform the religious function, the position taken by the great Teacher of mankind, and the fact that when Christianity has been allied with the civil power vastly more harm than good has resulted therefrom, we come to the conclusion that, as to the management and propagation of religion, the state, considered as a political organism acting through civil government, has no rightful jurisdiction. The state is an organization for temporal purposes, and to those purposes it should be confined.—*Samuel T. Spear. Princeton Review. n.s.* 1: 376. *March,* 1878.

It is my belief that religious teaching in our homes, Sunday schools, churches, by the good mothers, fathers, and ministers of Ohio is far preferable to compulsory teaching of religion by the state. The spirit of our federal and state constitutions from the beginning have [sic] been to leave religious instruction to the discretion of parents. Under existing Ohio law, as upheld by our supreme court, when the people of local communities

desire or demand it, boards of education in their discretion may require the reading of the Holy Bible in the schools. In other words, we now have home rule in this respect and there is no necessity for this bill establishing state dictation in the matter of religion.—*A. V. Donahey. Message vetoing compulsory Bible reading bill. April* 30, 1925.

Increase in population always brings increase in crime. "Philadelphia and Pittsburgh are exceptionally good cities, but in Philadelphia there are seven times as much crime to a given population, and in Pittsburgh and Allegheny City nine times as much as in the average rural county in Pennsylvania." The tenement is the incubator of crime. "The younger criminals seem to come almost exclusively from the worst tenement districts. For the largest part—eighty per cent at least—of the crimes against property and against the person are perpetrated by individuals who have either lost connections with home life or never had any, or whose homes have ceased to be sufficiently separate, decent, and desirable to afford what are regarded as the ordinary wholesome influences of home and family."—*Frederic C. Howe. The City the Hope of Democracy. p.* 198.

The Bible is regarded by many people as a peculiarly inspired book, as literally the word of God to man. It is, therefore, by these persons regarded as a book to be revered. To look upon such a book as amenable to merely literary interpretation is by them regarded as sacrilege. It must be approached only with a religious purpose, and in the attitude of a learner who is prepared to accept, in advance, without hesitation, qualification, or reservation, as literally true, and spiritually satisfying, all that it contains. While this extreme view has been recently modified, so far as many enlightened men and women are concerned, it is still widespread enough, even

in its modified modern form, to prevent the possibility of the study of the Bible as literature in our public schools of all grades in most if not in all parts of the country.—*Paul H. Hanus. Education.* 27: 15-16. *September,* 1926.

Any religious exercise whatever in a state [public] school is a violation of religious liberty, for it is essentially of the nature of a religious establishment, consisting of religious observance ordained by civil law, and conducted by a ministry whose pay is furnished by general taxation. Religious instruction is necessarily sectarian; for, though the law may not prescribe the doctrine, yet if it prescribe or even permit a teaching, it gives its sanction to what is taught, and thereby maintains a certain, yet very uncertain, form of doctrine. It is impossible for any instructor in religious matters to teach what will be approved by all; his teaching will inevitably be colored by his own adopted views. Thus, in many of our state schools we have a sectarian establishment, and citizens are taxed to sustain religious observances which in conscience they disapprove.—*Noah K. Davis. Forum.* 2: 601. *February,* 1887.

No matter which version of the Bible is used, there will always be dissatisfaction. The translation generally used is the King James, or its improved form, the Revised version. But while acceptable to Protestants, this translation is objected to by the Catholics who believe in none but the Douay version. The differences in these two translations reflect some of the vital differences in belief of the faiths that use them. But neither version is altogether acceptable to the Jew. He prefers the Leeser translation with all its imperfections, because it is done from a Jewish point of view, and is limited to the Old Testament. While the individual who belongs to no denomination, or is wanting altogether in religious be-

lief, objects to all three versions, on the ground that his views are given absolutely no consideration.—*Central Conference of American Rabbis. Why the Bible Should Not Be Read in the Public Schools. p.* 5.

That work [moral training] will not be better done by transferring the work of education to the church. The experience of the world has shown that education carried on by the church has been far less efficient in the development of good citizenship than education carried on by the state. That today the public schools furnish, on the whole, a higher and better grade of citizens than the parochial or church schools is indicated, if not demonstrated, by the testimony of the college presidents which we have published [see Outlook. 75: 635-42. November 14, 1903]. No evidence is offered by our correspondents, none, so far as we have seen, has ever been offered by the critics of our public school system, that the public schools are nurseries of vice and crime. No light is thrown on this question by failing to understand and appreciate the good work they are now doing. They can be improved, but even with their present constitution they are the true foundations of our free commonwealth.—*Editorial. Outlook.* 76: 106. *January* 9, 1904.

Crime has not increased [in the United States.] The only body of statistics on which reliance can be placed is the recent report of commitments to the prisons of the United States made by the Census Bureau at Washington. Unlike the material put out by propagandists with a side to prove, none can dispute the impartiality and accuracy of these figures. They tell us nothing of the volume of crime, but they do give us the trend. They may be confidently accepted as the index of the upward or downward movement of crime in the country at large. In the period of 13 years covered by the report (1910-1923) there was a marked decrease of 37.7 per cent as

registered by this index, in general criminality in the United States in proporation to population. Furthermore the present volume of serious crimes is largely made up of offenses arising out of the violation of new laws. Thus the violation of the prohibition laws, as a result of making something illegal which was not illegal before, rose 326.2 per cent. Increase in automobile traffic accounts for 67.3 per cent of the rise in violations of city ordinances punishable by imprisonment.—*George Kirchway. Welfare Magazine.* 18: 108. *January,* 1927.

The Roman church has had for centuries the control of education in Spain, Italy, and France, and the result is not only a lamentable amount of illiteracy, but also, what is worse, a lamentable lack of independence and intelligence in the common people. The Protestant Church has had control of education in England for centuries, and it can hardly be doubted that greater progress in popular education has been made in the half century of the Board Schools, established and maintained by the state, than in all the previous centuries of the ecclesiastical domination and the parochial schools. On the other hand, the state both supports and administers the systems of education in Germany and in America, and these are the two countries in which popular education has been developed with the greatest success; these are the countries in which there is the widest diffusion of intelligence as well as of learning among the people. The ecclesiastical system rests on authority as its foundation, and seeks obedience as its end: the non-ecclesiastical system rests on reason as its foundation and seeks independence as its end. The tendency of the parochial school is to discourage questioning, of the public school to encourage it. The one teaches its children to accept without doubt what they are told; the other teaches them to inquire for themselves what is truth, and to seek for it in all quarters.—*Outlook.* 64: 666-7. *March* 24, 1900.

But there are fundamental objections to teaching religious truths in American public schools which will remain as long as the present structure of the republic endures. Our government is committed by a long and successful national life to two principles: the elementary education of all its youth, and absolute respect for the freedom of religious conscience. In accord with these principles, there are two important and, to my mind, insuperable objections to such religious teaching, viz.: (1) America has no religious system to teach; and in these days of national trial for England and France, we may well be glad it is so. (2) To teach a sectarian religion is fatal to the freedom of conscience which our government cherishes. To these may be added: (3) Any attempt to formulate a non-sectarian religion of essentials upon which the sects would agree as suitable to teach is impossible; at least, it is what the human ages have been unable to do. Since, therefore, any academic use of the Bible involves religious teaching, and religious teaching has no place in American public schools, we must conclude that the academic use of the Bible has no place in these schools. Such an academic use is proper, indeed necessary, in all the non-state social organizations, like home and church, and this present widespread interest in Bible-teaching in the public schools will result in great good, if only it serves to shift the same demand to these other really liable organizations.—*Herman H. Horne. Biblical World.* 27: 58. *January,* 1906.

There are few devisive influences in human society that cut deeper and entail greater rancor than differences in religious belief. The public school is, and should be, our greatest unifying influence. It is the function and it is the glory of our public school that it is the most successful instrument yet devised for preparing people of every sect and of no sect, people of every social grade, and people of the most diverse nationalities, for progressive citizenship in our American democracy. The work of

the public school is so important that it is almost impossible to overrate it. To introduce any religious teaching whatever into the public schools would be to rouse in the minds of the immigrant population, on the threshold of their adopted country, the suspicion which would soon ripen into conviction that here too the school is the instrument for inculcating mutually hostile religious beliefs, for alienating class from class through an alleged concern for religious welfare, and so to perpetuate the evils to escape which was for many a great reason, for some the chief reason, for leaving home and kindred and all the ties that bind men to the country of their birth. This would be to destroy at a blow the faith that we and they have in the sincerity of our purpose to guarantee to every upright citizen the proper appreciation and enjoyment of civil, political, and religious freedom, and to prepare him for this freedom by education. Until men have become so far enlightened as not to insist on the peculiar validity of particular creeds as formulated by different churches, and so far emancipated from ecclesiastical control as to insist on the same spirit of inquiry, and the same exercise of reason in dealing with biblical and theological themes, as in dealing with other matters, it is undesirable and impossible to introduce explicit and formal instruction in religion into the public schools. —*Paul H. Hanus. Education.* 27: 16-17. *September,* 1906.

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